

THE

~~E-11-53~~*Sound-hearted Christian:*

OR, A

TREATISE

OF

Soundness of Heart:

With several other

SERMONS.

As { *of Believing.*
of being of Christs mind.
of doing all in his Name.
Of the preciousness of the Word.
Of the sweetness of the Word; and
Against the Love of the World.

By *William Greenhill.**Non progredi, est regredi.*

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744:02

To that little Flock the Author of the
ensuing Treatise relates unto.



Early beloved, knowing that shortly I must put off my earthen Tabernacle, I thought it meet whilst I am in it to mind you of something Preached amongst you, and to present the same in Print unto you, that ye might be able after my decease to have the same alwayes in remembrance. The chief part of the Treatise is about Soundness of Heart; and what is my desire but that you may be found sound hearted? The times we live in are discovering times, and the unsoundness of many is lay'd open before the Sun, they began in the spirit, and now are ending in the flesh; many are declined and too many declining. The Jews rejoiced in John's light for a season. Those of Asia followed Paul while the Sun shined; but when it was cloudy weather, they turn'd aside. Those that came out of Egypt meeting with hardships unlook'd for, would have gone back to Egyptian flesh-pots, and of six hundred thousand men, only Caleb and Joshua who had sound hearts entred into Canaan. The holy Scripture mentions but one Demas who imbrac'd the world, now there are many so drench't in it, that they are in danger of erring from the faith; Have not some of all persuasions amongst us manifested their

The Epistle.

unsoundness by deserting their principles and practices? Have not some forsaken their first love and are become lukewarm Laodiceans? Are not many halting between God and Bial? Are not multitudes return'd to the Romish Synagoge, whose Head they pretend is Peter's Successor; but unlike him altogether, except in denial of his Lord and Master? Have not some gone out from you that were not of you, and left Christ the only true light, for their own light? is it not an hour of Temptation? Are there not blustering winds of Doctrine abroad that would blow away the grace and gospel of Christ, and have only morality for grace and gospel; Is not the Dragon wrath with the Woman, and making war with the remnant of her seed, which keep the Commandments of God; now manifest your selves to be of that seed, admit of nothing against the command of Christ without you, or the light and motions of the Spirit within you. The Rabbins

In regno Messie
nil mundanum.

say that in the Kingdom of Messiah there is nothing of mans invention. If the Whores golden Cup be offer'd you, look not at the glittering outside, but the poyson within and drink not thereof least you dye; keep your garments clean, meddle not with any thing that defileth or is defiled. Think not Ordinances needless things, for if so, the taking away the Kingdom of Heaven from the Jews was no great judgement, nor the bestowing of it upon another people any great mercy. Have an high esteem of the Word and Ordinances, for where there is no vision people perish. Hold fast what you have heard, and stand fast in the Lord, and so shall ye live, and you shall be our hope our joy, and crown of Rejoycing.

Thas

The Epistle.

That you may do so and be so in this day of Tryal and Tribulation, this little Treatise is commended unto you, wherein you will find what soundness of heart is, how greatly desirable and excellent, whether your hearts be so, how to get such hearts, and how to keep them being gotten, with something of faith, something of being of Christs mind, of doing all in his name, something of the preciousness and sweetness of the Word, and somewhat against the love of the world, which if you will read, mind, and practice, you will never fall from the principles and stedfastness, but be stronger and stronger, and hold on the way until you appear before the Lord in glory. The God of all grace be with you, dwell in you and enable you all in all things to do his will,

Yours in the work of the Lord
to serve you

W. G.



ERRATA.

PAge 10. line 24. read *are*. p. 11. l. 16. r. *his*.
p. 15. l. 18. r. *1st. Use*. p. 29. l. 3. r. *Obs.* 2.
p. 31. l. 7. r. *hereupon*. p. 35. l. 11. r. *do*. p. 37. l.
29. r. *Hezekiah*. p. 44. l. 6. r. *do*. p. 46. l. 30. r.
Jannes. p. 47. l. 17. r. *Thirdly*. p. 53. l. 30. r.
for. p. 58. l. 23. r. *fold*. p. 59. l. 17. r. *that fall*.
p. 64. l. 23. r. *therefore*. p. 81. l. 12. r. *souls*. p.
94. l. 9. r. *for are, will be*. p. 100. l. 6. r. *beauti-*
ful. l. 20. r. *not*. p. 112. l. 4. r. *it's*. p. 116. l. 30.
r. *if*. p. 128. l. 2. r. *if*. p. 174. l. 9. r. *Doctr.*
without first. p. 175. l. 1. r. *what things*. p. 199. l.
32. *dele of*. p. 213. l. 26. r. *lamps*. p. 219. l. 11. r.
140. p. 243. l. 18. r. *cares*. p. 267. l. 2. *after no,*
add, and leave things certain, is unreasonable. p. 269.
l. 12. r. *knee*. p. 287. l. 28. r. *with*. p. 293. l. 26.
da. p. 295. l. 22. r. *doth*. p. 299. l. 12. r. *wares*.
p. 304. l. *first*, r. *yea*.

These, with some other Errata's, especially in the last sheets, which the Author had not opportunity to review, the Reader is desired to correct and Pardon.



Of Soundness of Heart :

The Substance of several Sermons,
upon *Psal.* 119. 80.

*Let my heart be sound in thy Statutes, that I be not
ashamed.*

THis Psalm doth consist of as many parts, as there be Letters in the Hebrew Alphabet; and every eight verses, begins with a distinct Letter of the Alphabet; and it's a Psalm that some of the Antients do call the very marrow and heart of the Scripture, it being in the midst of the Book of God: And divers Eulogies they have of it, precious truths are contained in it: And twice in this Psalm doth *David* make request unto God about his heart; the one is in the 36. v. *Incline my heart unto thy testimonies, and not to covetousness.* O Lord, saith *David*, I desire my heart may go the right way; but I am not able to manage nor carry my heart as I would, I would fain have it cleave to thy testimonies, but it runs out here and there; and therefore Lord, saith he, incline thou my heart unto thy testimonies, thy testimonies are very precious, they testify of thy Nature, they testify of thine attributes, they testify of thy promises, they testify of thy will and good pleasure, they testify what will be the advantage of man for his present and eternal good; incline my heart unto thy testi-

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nies,

nies, and not to covetousness : Alas ! what are the honours, the pleasures, the riches of the world to thy testimonies ? they are perishing things, but thy testimonies endure for ever. The second request he makes concerning his heart, is in the words I have read : O Lord let my heart be sound in thy Statutes.

In which words you have, first *David's* request, *Let my heart be sound in thy Statutes.*

Secondly, the end or the reason why he would have it so, *That I be not ashamed.*

Let my heart, he dont say, *let my Head* be sound in thy Statutes, but my *Heart.*

By *heart*, he dont mean the fleshy part that is within man, for so *heart* is sometimes taken in Scripture ; but he means by heart, his Soul, the principal part of man ; and so it's taken in the 23. *Prov. My Son give me thine heart* ; that is, give me thy Soul ; thy reason, understanding, judgment, will and affections : I call not for thy Body, I call not for thy Flesh, but I must have thy Spirit, I must have thy soul : The soul is express'd here by *heart*, because the soul doth act principally in the heart.

Let my heart be sound. *שמע* is the Hebrew word ; First, Let my heart be perfect with thee and not divided, and so it is opposite to division ; mens hearts are divided between God and the world ; *Ephraim* had a divided heart. Secondly, Let my heart be upright ; for so the word bears it too, and so it's opposed to Hypocrisie, let my heart be upright and sincere, and not hypocritical. Thirdly, Let my heart be undefiled, so the word is rendred in the 1. v. of this Psalm, and so it's opposed to pollu-

pollution, defiledness : Let my heart be undefiled, pure, clean, spotless, free from Sin. Fourthly, Let my heart be *sound*, having nothing but truth in it ; and so it's opposed to all errors whatsoever, so you have it in Tit. 2. 2. *Let the aged men be sober, grave, temperate, sound in the Faith* ; men are sound in the Faith, when their hearts and ears are open to no error, no corrupt opinions, no false tenents, no winds of Doctrine, to nothing of Man, nothing of Satan, nothing of the world, let my heart be sound in thy Statutes, let not my heart have any errors in it, any false Tenents in it, any dangerous opinions in it, but let my heart be sound in thy Statutes.

In thy Statutes : In this Psalm, you have mention of *Laws, Commands, Precepts, Testimonies, Ordinances, and Statutes* ; divers appellations, but noting the same thing.

Thy Statutes, that is, the appointments of God, what God doth appoint to be the rule, for our thoughts, affections, words, worship and wayes ; what he appoints men to do, those are his Statutes : They are Statutes because determined of God to be standing rules for all men to conform unto, and the Laws and Statutes of Nations and Kingdoms should be conformable to them, *Stata via, ὁρίσμενον, τὸν δὲ δὴν, Stabile*. Now saith David, let my heart be sound in thy Statutes ; the words thus opened, will yield us some points to treat on.

Obs. 1. First, That a gracious heart is a jealous heart : *Let my heart be sound in thy Statutes, I am jealous of my heart.*

2. That the heart is especially to be look'd after, *Let my heart, O let my heart, my eye is upon my heart,*

3. That it is the desire of Saints and gracious ones, to have sound hearts, *O Let my heart be sound in thy Statutes.*

4. That an unsound heart will one time or other make a man ashamed. Let my heart be sound in thy Statutes, *That I be not ashamed.* If the heart be unsound, it will appear, it will break out, It will be discovered and tend to your shame.

Doct. 1. First, a gracious heart is a jealous heart, saith David, *O let my heart be sound in thy Statutes; I have a jealousie of my heart that 'tis not sound, and I would not be deceived here, O let my heart be sound.* That a gracious heart is a jealous heart, you may see it in the 47. *Psal. 6. v. I call to remembrance my Song in the night, I commune with mine own heart, and my Spirit made diligent Search: I Commune with my heart, and I make search, and diligent search to see whether my heart be sound or no; so in the 139 Psal. 23. 24. Search me O God, and know my heart, try me and know my Thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.* Truly, Lord, saith he, I am Jealous of my heart, I am afraid of my heart; I have been searching and trying of it, and I am afraid there is some way of wickedness in my heart, I am afraid it will deceive me and bring me to shame one day; why Lord do thou search me, and try me, and know my thoughts, and see if there be any wicked way that I cannot find out, and Lord discover it to me, and if there be any evil in me, do not leave me to my own heart, but Lord, lead me in the way everlasting; Thus the Church in the 3. *Lam. 40, 41. Let us search and try our ways, and turn again to the Lord, let us lift up our hearts with*

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our hands unto God in the heavens : O come, God is angry and hath corrected us severely, our hearts have not been right with God, let us search and try our wayes, and turn again to the Lord; we have gone aside, and we were not aware of it, our hearts have deceived us; come, come, let us lift up our hearts to God, he hath not our hearts yet.

Now this Jealousie that a holy man hath of his heart, is a Godly jealousie, not a wicked naughty jealousie, but a Godly jealousie; there is a Godly jealousie over others, and over a mans self, *2 Cor. 11. 2. 1 Cor. 9. 27.*

Qu. Now it may be ask'd of what is he jealous in his own heart.

An. First he is jealous, least the change which he hopes is in his heart should not be thorough: he is afraid 'tis not a thorough change; he remembers he hath heard in Scripture that one may be almost a Christian, and yet not altogether a Christian; as *Felix* said, *Thou hast perswaded me almost to become a Christian; I, but he was not a Christian: he remembers and considers, Ephraim was a Cake half bak'd, not thorough bak'd: he considers the young man in the Gospel was not far from the Kingdom of Heaven, but not in the Kingdom of Heaven: Now he is jealous of himself in regard of his change; there must be a change in a man that is Godly, a thorough change, an universal change; now he hath a Godly jealousie of himself, least he should not be thoroughly changed.*

Secondly, he is jealous from what principle he now acts: act he doth, but he is jealous least he doth not act from a right principle, whether he act from the Spirit of God within, from the Divine nature

nature within him ; Or whether he do act from reason, from affection, from nature, from custom, what principle he acts by he is jealous of: he hath a Godly jealousie least his actions come not from a right principle ; all men act, but few men consider from what principle their actions come ; why they have a soul within them, and an understanding within them, and they act as men ; I, but a Godly man must act higher : They are partakers of the Divine nature, they have the Spirit put into them, they have faith put into them, they have a new heart and a new spirit, and they act from another principle than the world doth : Now a Godly Soul is jealous from what principal he acts.

Thirdly, A gracious heart is jealous of its own graces, whether its graces be real and true graces, or feigned, imagined, or seeming graces, or restraining graces ; a gracious heart is very jealous, very watchful, very tender and careful in this point, it knows that there are seeming graces, which are not saving ; it knows that there is reprobate Silver, as well as right and good Silver ; it knows there is Brass, and Lead, and Tin, as well as Gold, and therefore is very jealous least it should miscarry, and Judge that true grace, which is not true grace ; it's jealous of it self, and very vigilant and careful herein : O that my heart may be sound, and that I may not mistake, nor be turned off now with common grace, restraining grace, but that I may have justifying grace, saving grace, and sanctifying grace.

Fourthly, A gracious heart is jealous about its union with Christ : union with Christ there must be,

be, if ever any of you be sav'd; Christ is the head, and the body must be united to the head, and every member in the body must have union with the head; *he that is joyned to the Lord is one Spirit*: now a gracious heart hath a Godly jealousy about its union; am I united to Christ, or am I not deceived? am I not mistaken? Is it any more than a bare profession? is it any more than a bare external professional union? Is it an Intrinsical union? an essential union? Is it a union made by the Spirit of Christ? hath Christ hold of me, and I hold of Christ by Faith? do I apprehend, as I am apprehended?

Fifthly, He is jealous of his apprehensions, his apprehensions about truths, about joys; he hath other apprehensions than he had before, and yet he hath a Godly jealousy about his apprehensions, least he should not apprehend God aright, and Christ aright, and Scriptures aright, and Promises aright, and other truths aright: He is jealous of his joy, he hath sometimes joy, inward joy; but he fears least it should be the fruit of nature, of fancy, of misapprehending and of misapplying things; least his joys be no other than the joys of the Stony ground. So of his feelings and experiences; he is jealous there, least he do mistake in them, build too much upon them, draw other conclusions from them than he should: And evry Godly man and woman hath cause to be jealous here. There are so many errors which are so like truth, and such false joys, that men have cause, I say to be very jealous.

Sixthly, he hath jealousy in respect of his affections; a gracious soul is jealous least his affections

be misplaced, least his affections be inordinate, run the wrong way, and run out too much towards things below, and too little towards things above; he is jealous that they be not plac'd upon the right object: That his love is not where it should be, his hatred where it should be; Jealous lest they do not work according as they ought to work in reference to the objects they are plac'd upon; Is my love upon God? do I love him him with all my Soul, and with all my heart, and with all my might? Do I love him above all things in the world? Is my heart with him constantly, and continually? Is my hatred carried out against Sin? Do I hate sin in my self? Do I not wink at Sin in a Wife, a Child, a Brother, a Sister, or a Relation? So for his fear, do not I fear creatures more than God? have not I more lively stirrings in my Soul, in regard of Thunder, and Lightning, and dangers, and evils, and death, than I have of the great God of Heaven and Earth? He is jealous of himself, of his affections that way; jealous lest he sorrow for Sin because of the evils and mischiefs it brings him, not because it is against God, darkens his Glory, is the breach of his Commands, and defiles the Soul: So for the manner of his affections, he is jealous lest they should not be real and true, but hypocritical; for many pretend much love, and friendship, and kindness, and yet there's no reality; so many pretend much love to God, and no reality; pretend much sorrow for Sin, and no reality; pretend fear of God, and no reality; thus is he jealous over his affections with a Godly jealousy.

Seventhly,

Seventhly, A gracious heart is jealous over its own ends, what its ends are, whether its ends are right or no, according to God or no, he sees men have base ends, and by ends, and selfish ends, and particular interests, which carries them aside and turns them out of the way; and he is jealous lest his heart should have some wrong ends; Religion is the pretence, and Gods glory is the pretence of all men: O to honour God, and to countenance Religion; these two ends must countenance all the base practices in the world, both by Papists and others: now a Godly man is jealous of his ends, lest he have not propounded a right end; and so carry on things in order to that end.

Eighthly, He is jealous lest he should neglect any thing that may conduce to his spiritual and eternal good: he is very jealous in this, *Paul* in the *I. Cor. 9.* last, saith he, *I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a cast away.* Saith *Paul*, I dare not neglect the keeping under my body, and bringing it into subjection to the Doctrine I preach, lest that by any means when I have preached to others, I my self should be a cast away: Now a gracious heart is as jealous as *Paul*, *Paul* was jealous, he durst not neglect Fasting, and Abstinence, and Prayer, and Mortification; thus a gracious heart is jealous lest he should neglect any thing that might further his spiritual good, *so run that you may obtain*, be sure to cast off every weight, and the Sin that doth so easily beset you; cast off the world that doth so hinder, O run, and so run that you may obtain.

Ninth'y,

Ninthly, Lastly, he is jealous lest his heart should carry out his Tongue, and his hand, to such expressions and actions that are not becoming his profession; he is very jealous, O let my heart be sound in thy Statutes; let my heart never carry me out to do any thing that may prejudice thy Statutes, nor to speak any thing that may disparage them; let me not Judge, Censure, and Condemn, let me not lift up my hand against any, let me not think, or speak, or do any thing against thy Statutes.

Qu. Now whence is it, that a gracious man's heart is such a jealous heart?

A. First, It is from his own heart, that his heart is so jealous, the deceitfulness of a man's own heart is the ground, or the cause of the hearts jealousy: when it's once sanctified in any measure, it becomes jealous, because this heart is so deceitful; *Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it;* well saith a gracious soul, I will be jealous therefore of my heart, 'tis deceitful, 'tis desperately wicked, 'tis hard to know it. Why the heart is deceitful? there is deceitful lusts in it, deceitful principles in it, deceitful aims and ends in it, deceitful affections in it, deceitful apprehensions in it, it is a bundle of deceit. What experience hath a Godly man of the deceitfulness of his own heart? how oft doth it run out when it is hearing, reading, praying, and meditating? Therefore a gracious Soul is jealous over its own heart: how oft doth the heart excuse when it should condemn? how oft doth it condemn when it should excuse? how oft doth it cry up a man to be good when he is naught? and
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how oft doth it cry him down to be naught, when he is good : There is nothing almost but deceit in our hearts, and therefore a Godly man is jealous over his own heart.

Secondly, A gracious heart is jealous of it self, because it sees men and women may go very far, and yet miscarry, come short of Heaven, prove rotten and unsound, and be asham'd at last ; a gracious heart sees men may go a great way, the *Galatians* went a great way, and *Paul* was afraid of them ; what saith he, have ye suffered so many things in vain, you did run well, you began in the Spirit, what now will you end in the flesh ? what turn to another Gospel ? what now be justified by the Law ? the young man comes very near to the Kingdom of Heaven : I but this heart was not sound, he had a covetous heart, his heart was not enclin'd to the testimonies of God, but to covetousness ; the foolish Virgins, did they not go far, had they not got Lamps, had they not trim'd up their Lamps went they not forth to meet Christ, and came they not to the Gates and knock'd, and yet no entrance ? they were Virgins in name, and not in nature ; seeming Virgins, not real Virgins ; *Ananias* and *Sapphira* went a great way, they received the Gospel, they profest Christ, they entered into a Church state, they sould, their Lands, and brought the greatest part to the Apostles feet, and laid it down, and yet not sound at the heart. The stony ground received the word with joy, yet falls away when temptation comes ; now a gracious heart is jealous of it self ; may men go so far as to read, hear, pray, leave the world, and part with estate, and be joyned to a Church, and yet not be
found

sound at the heart? O Lord what shall I judge of my heart? O that my heart may be sound in thy Statutes!

Thirdly, They are so, because Satan is so subtle, Satan deceives so many; Satan can transform himself into an Angel of light, Satan can inject good thoughts, good desires, good opinions, and the like: Did not Satan get into *David* himself, and make him to number the people? Did he not get into *Peter*, and make *Peter* set upon Christ himself; O Master spare thy self, this shall not be unto thee; and it's said, that many were turned aside after Satan; 1 Tim. 5. now this makes them jealous, lest Satan should delude them, how hath Satan deluded many in our dayes, and they thought they had Enthusiasms, and Revelations from God and his Spirit, whereas they were deluded by Satan: I have known some have been confident they have had revelations from God, and yet afterwards have been convinc'd that they were from Satan, and that they have been deluded.

Fourthly, Lastly, a gracious heart is jealous of it self, because the right way, the way to life, to happiness, to salvation is very narrow, very hard to find, and few do find it, therefore saith a gracious heart, I may well be jealous whether I be right or no, whether I have not mistaken, O there are many by wayes on this hand, and by wayes on that hand, and but one way, and a narrow way, and a hard way, and few find it; have I found it? *Broad is the way that leads to destruction, and many there be that go in thereat; a broad way, a pleasant way, a down hill way, and many there be go that way; but the way to life and salvation is a narrow way:*

way; yea so narrow, that if Christ had not said it, we could not have believed it; as narrow as the eye of a Needle; *'tis easier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of heaven*: and 'tis as narrow to a poor man as to a rich man, 'tis a very narrow way, rich men are loaded with the world, and they cannot enter; and poor men are loaded with repinings, grudgings, and discontents, and they cannot enter: Thus you see that gracious hearts are jealous of themselves, and wherein, and why.

Qu. A question may be propounded; *You say they are jealous of themselves: but is not this prejudicial to a man's peace and comfort and spiritual good, that he should have a jealousy of himself?*

An. For answer to this, I would you it is not sinful jealousy, but a spiritual jealousy; and there is no hurt in a Godly jealousy.

But further, First, it is not prejudicial to him, but advantageous: That Soul that hath a Godly jealousy over it self, will be kept from a sinful and careless security, men that are not jealous over themselves are secure and careless: But that soul that is jealous, cannot be secure, cannot be careless; that person will have an eye upon his heart, and will be awake, and will look to his heart: What saith Solomon, in the 4 Prov. *Above all keepings, keep thy heart*; if you have not a Godly jealousy, how will you keep your hearts; the secure man is asleep, the negligent man is asleep: therefore here should be the greatest jealousy, and this helps to keep thy heart.

Secondly, This will make you to do your duty towards God and man with more circumspection, and

and with more vigour and life, a drowfie, sleepy man, can neither serve God nor serve man, but if a man be thoroughly awak'd, then he looks about him, and doth his business with more minding of it, and more intention; so the Godly Soul, that is a jealous heart, O it serves God with more carefulness, it considers well, I am to do with God, and God looks for the heart, and he calls for the Spirit; and therefore I must give him my Spirit, I must not be drowfie, and sleepy, and formal with God. And so for men, I must carry my self so towards them, as I may have approbation of God.

Thirdly, It advantages you upon this account: that it will put you on to make out your jealousies, and to bring you to certainties and reallities; hath a man a jealousy, I am afraid my grace is not right, that my ends are not right? Now when a man is awake, and sees his errour, he corrects it: when a man hath a Godly jealousy and sees that there is some ground of questioning, then he will make it out, and bring it to an issue; as when a man hath a crack'd title, saith he, I will go ask Counsel, he cannot sleep nor be quiet till he be certified herein, if a man have a good Bargain, or a good Match offered, and he hath a jealousy about them, he will labour to make things sure; when you have a jealousy your Children are not well, you will carry their state to the Physician, that you may be out of doubt, and you will order things so that they may come to a healthiness; so in the Soul, when there be jealousies concerning your union with Christ, and interest in God and the like, it puts you on to cleer up things to your owne Souls.

Fourthly,

Fourthly, It is the way to prevent carnal confidences which men are apt unto, men and women are apt to have carnal confidence in themselves, to trust upon some arm of flesh or other, to rest upon this or that; but now where there are Godly jealousies of a mans self, or of his heart, it will prevent carnal confidences, *Phil. 3. 3. But we are the Circumcision which worship God in the Spirit, and rejoyce in Christ, and have no confidence in the flesh;* why Paul had a holy jealousy of his heart, and saith he, we are the Circumcision which worship God in the Spirit; we look to our Spirits and rejoyce in Christ, and have no confidence in the flesh. Those have not this jealousy over their hearts, will have confidence in the flesh, they will rest and settle upon something, which they should not.

1. First, is a gracious heart, a jealous heart? then here you are informed what to think of those that do commend their hearts, and say, they have good hearts, good meanings, good soul's, and all's well with them: This is a common practice in the world, a common sickness among ignorant and carnal professors; they have good hearts though they cannot speak so well as others, nor do as they do, yet they have as good hearts as any of them all: well, hast thou nothing to commend the goodness of thy heart but thy saying so, thy very saying so is a clear demonstration that thy heart is not good; for if thou wert gracious, thou wouldest be more jealous of thy heart than any thing else in the world, knowing that the heart is desperately wicked; thou hast a good heart, though thou hast a naughty tongue, a naughty life. The tongue of
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the righteous is choice Silver, but the heart of the wicked is little worth; a wicked man hath a wicked heart, and it's worth little, worth nothing at all.

Secondly, Is a gracious heart a jealous heart? then let us learn not to be conceited of our own hearts, or to presume with confidence in our hearts; people are too apt to do this; but what saith the Scripture, *Prov. 28. 26. He that trusteth in his own heart is a Fool, but who so walketh wisely, he shall be delivered*, from that evil: A man that's wise, he is jealous over his own heart; and he shall be delivered from trusting in his own heart. The Scripture saith, *Be not high minded, but fear, Rom. 11. 20. Well, because of unbelief they were broken off, and thou standest by faith; be not high minded, but fear.* Hast thou faith? and art thou not then deceived in thy faith? Is it true faith? yet be not high minded, but fear; don't conceit too well of thy self, and think, well, the Jews are cast out, and I that was a Gentile am taken in, well, be it so, yet be not high minded, but fear; Fear, be jealous over thy heart, be jealous over thy self, be not confident; so in the *1. Pet. 1. 17. Pass the time of your sojourning here in fear*; have a holy jealousy over your selves, be not too confident, be not presumptuous, do not conceit such and such things of your selves, but pass the time of your sojourning here in fear. I shall come now unto the next point. Let my heart be sound in thy Statutes.

2. *Obs.* Observe hence, that, the chief care of a good man, or a gracious man, is about his heart; O let my heart, let my soul be sound in thy Statutes. A good man hath a care of his eye, a care of his ear, a care

care of his lips, and care of his hands, a care of his feet, a care of his family, a care of his estate, a care of his name; I but his chief care is about his heart: Let my heart, my soul, let that be right, whatsoever becomes of all the rest; so in the 36. v. *Incline my heart unto thy testimonies*: and in *Psal. 41. 4. I said, Lord be merciful unto me, heal my Soul, for I have sinned against thee.* O my soul, Lord heal my soul, he prays for his soul. So in *Psal. 51. v. 10. Create in me a clean heart O God, and renew in me a right Spirit*; his heart, his spirit, that's the thing he principally looks at, and hath chiefly a care of, so that a Godly man his chiefest care is about his heart, about his soul, about his spirit.

But what's the reason that a good man, his principal care is concerning his heart and soul? There be many reasons for it.

1. First, because the heart, the spirit, the soul of a man is the work of God, and committed unto his keeping by God: In *Heb. 12.* it's said, *God is the Father of Spirits.* The body is from your Parents, but the soul is from God, and God commits your souls, your hearts to your keeping: keep, saith *Paul to Timothy*, that good thing which is committed to thee; it's true of the spirit or soul, which is created of God and committed by him unto your keeping: Now saith a gracious man or woman I must be faithful, God hath created this heart, my soul is Gods creature, and God hath committed it unto me, and shall I be unfaithful, and not keep what God hath committed to me? The Child that's committed to the Nurse, she will have a special care of it, why? it's committed to her trust; so your souls and your spirits are the

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Lords, and are committed to your trust, and saith a gracious soul, I must have a special care of it.

Secondly, The heart, spirit, and soul of a man is very precious, of great worth; a man values his hand at a great rate, he would not part with his hand for a great deal of money; A man values his ear, his eye, and every Limb of his body at a great rate, but he values his life above them all; he will part with an hand, an eye, an ear, a leg for his life; I, but a man will let go his life, rather than loose his soul; the Martyrs did so, they would part with their lives to save their souls; and that shews of what value, and how precious the soul is, *Math. 16. 26.* *What is a man profited if he shall gain the whole world and loose his own soul, or what shall a man give in exchange for his soul?* What is a man profited if he get all the world? there's riches enough in the world, but what if I had it all and lose my soul? What's all this in recompence of a mans soul? No, it's nothing to his soul; so that the soul is of great price and worth, and a Godly man knows how to prize his soul; your principal care is over things that are precious, if you have a Jewel in the house, or any old Gold, or any thing given you by a Friend of value, you prize it at a great rate, and will have a special care of that, whatever you have of other things. The soul is precious, and therefore a Godly mans chief care is about that.

Thirdly, A Godly man's principal care is about his heart and soul, because that is the Treasury or Magazine of all his spiritual wealth and riches; for where your wealth and riches are layd up, you will be sure to have a care of that place: Now the
soul

soul I say, is the Treasury and Magazine of all your spiritual Riches : in this 119. *Psal.* 11. *Thy word have I hid in my heart* : the Word of God is very precious, more than thousands of Gold and Silver; now, *Thy word have I hid in my heart*; that's the treasury of God's word : and in *Jer.* and so in the 8. *Heb.* *I will write my Law in their heart*; saith God, and in the 4. *Psal.* *Thou hast put gladness in my heart*, spiritual joy is in the heart, that's the treasury : *Christ also is said to dwell in the heart by Faith*, Eph. 3. 17. There's a treasure, there's riches; Christ with his fulness, Christ with his graces dwells in the heart, Christ with his Merits, Christ with his righteousness and excellencies is there : yea, God himself dwells in the heart, in the 57. of *Isa.* *I dwell in the high and holy place, with him also that is of a contrite and humble Spirit*, &c. I dwell saith God in the heart, in the spirit of a broken and a contrite one : So that the heart is the Storehouse, the Magazine where all spiritual wealth is; where God is, where Christ is, where Grace is, where Joy and Gladness is, where peace that passeth understanding is ; Now a Godly man hath a special care of his heart, because there's special riches, the riches of Heaven, the riches of the Gospel,

Fourthly, He hath a special care of his heart, because it is the Shop wherein all things are contriv'd, hatch'd, and wrought, be they good or evil, saith Christ in *Mat.* 15. *Out of the heart comes evil Thoughts, Lusts, Murders, and Adulteries*; In the heart are they form'd, fram'd, and wrought : Now a good man he hath Corruption and Grace in his heart, he hath Flesh and Spirit in his heart, and the flesh lusteth against the Spirit,

and the Spirit lusteth against the flesh : so that he hath a special eye now, and care of his heart, to observe what workings are in his heart, whether the old *Adam* be at work, whether Corruption be at work, whether Grace be at work, whether the Spirit be at work, what workings are in his Soul, he looks unto that.

Fifthly, His principal care is of his heart, because the heart is the seat of the affections ; as it's said of us, that in God we live, and move, and have our being ; so in the heart, in the soul, our affections live and move and have their being. And the affections are nimble mercurial things, that do labour to get out, and if they get wings they will fly, and fly far ; now a Godly man hath a special eye, and special care of his heart, because there are such active things in it, as his affections : you know, in your Ships you will have a special care of the Powder Room ; for if a spark of fire get in there, there's danger ; so a Godly man he looks to his affections, least they be fir'd and mount up, too high, or least they be too low, too dull and flat ; they are the pulses of the soul, and they beat sometimes too high, and sometimes too low ; they are the feet of the soul, *Eccles. 5. 1. Take heed to thy foot, when thou goest to the house of God* : i. e. affections they are the feet of the soul, and the wings of the soul, and a good man looks well to his feet, and to his wings, he looks well to his affections, because they being in the soul, may exceedingly advantage, or exceedingly prejudice it : Therefore his eye is upon them.

Sixthly, A Godly man hath a special care of his heart, because of the many distempers and diseases

it is subject unto; because of the many worms and weeds that are apt to grow and breed therein. The heart is subject to a thousand distempers, a thousand diseases; o what strange creatures breed there? what Vermin gender there? what weeds grow there? The heart of man is the Garden of God, and all sorts of worms and weeds grow there: there will be deadness, dulness, unbelief, pride, passion, worldliness, filthiness, revengefulness, and other distempers without number. A Godly man therefore hath a principal care of his heart, O my heart's dead, my heart's dull, my heart's out of frame, my heart's envious, my heart's malicious, my heart is revengeful, my heart is running after this or that; if you have one in your Family that's subject to the Megrim, to the Falling sickness, to the Palsey, himself will be very careful, and others will be careful; why a man's heart is subject to all manner of distempers, and all manner of worms and vermin are subject to creep in there, all Devils in hell are seeking to get in there, therefore he hath a special care of his heart.

Seventhly, The heart of man is in eminent danger of being stolen from him, of being lost, and therefore a Godly man looks well to his heart; he would not have it stolen from him, he would not lose it, *Hos. 4. 11.* Whoredome, Wine, and new Wine had stolen away their hearts; and in *Mat. 16. 26.* what will it profit a man to win the whole world, and lose his soul? he is in danger of losing it; the creatures are sly things, and would steal away thy heart, steal it from God's service, steal it from doing its duty, draw it aside from God: do not you find it when you are reading, praying, hearing

or conversing of good things, how soon your heart is stolen away, and drawn aside; therefore a Godly man hath special care of his heart; In *1 Tim. 6.* he shews you there the danger of riches; they that will be rich, fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; they drown their souls, and lose their hearts, they are drown'd and lost in the creature, if they look not the better to it: Therefore *Job* had a special watch upon his heart, *Ch. 31. 7.* *If my step hath turned out of the way, and mine heart walked after mine eye.* Usually the heart lets out it self at the eye; there are three windows that the heart goes out at, --out at the eye, --out at the mouth, --out at the actions; your hearts will follow your eyes, your hearts will get out by your words, or your hearts will get out by your actions: Now a Godly man hath a special care of his heart, least his heart be gone by the eye, be gone by the mouth, be gone by the actions; therefore he looks well to his heart, and looks well to these windows.

Eighthly, A Godly man hath special care of his heart, because he knows where the heart goes, the whole man goes; if the heart goes, the hand goes, the foot goes, the tongue goes, all the whole man goes: for the heart is the Master, and all the members are the Servants; in *Psal. 45. v. 1.* *My heart is inditing a good matter, I speak of the things which I have made touching the King: my tongue is the pen of a ready writer;* the tongue will follow the heart presently, *Psal. 116.* *I believed, therefore I spake:* when the heart is inditing, then the tongue will follow, so that if the heart go any way,

way, the foot, the hand, the tongue, the eye, the whole man follows after : well, saith a Godly man, I had need look to my heart ; for which way that goes, all goes ; the whole man goes, and his Estate will go that way, and his Name that way, and his Relations that way, and his Friends shall go that way if possibly he can draw them : so that a Godly man looks to his heart ; for that's the great wheel sets all on work.

Ninthly , He hath a special care of his heart, because he knows God accepts not of any thing unless the heart be in it ; therefore he will look to his heart, and have a care of his heart ; in *Isa. 29. v. 30.* saith the Lord there, *For as much as this people draw near me with their mouth, and with their lips do honour me, but they have removed their heart far from me, and their fear toward me is taught by the precepts of men :* I care not saith God for all their worship and sacrifices, or any thing they do, for their heart is not in it ; there's no heart in their service, nor in their sacrifices, nor in their actions, nor in any thing they do for me : *Prov. 23. 26. My Son give me thy heart ; 'tis not give me thy eye, or thy lip, or thy tongue ; but my Son give me thy heart :* He knew if he had the heart, he should have all the rest ; but if he had not that, he should have none of the rest : 'tis the heart, the soul, the spirit, that God's eye is upon, and that he must have, or else he will not accept of any thing.

Tenthly, Lastly, a good man looks to his heart, and that in a special manner, because he knows that his heart, and spirit, and soul must return to God from whence it came, and be disposed of by God to all eternity ; *Eccles. 12. 7. The spirit returns to*

God that gave it ; he speaks of man dying, and then saith he, the spirit returns to God that gave it : well, when a man is aged and comes to dye, dust returns to dust, but his spirit returns to God that gave it : Now saith a Godly man, this spirit was given me from God to keep, and it must return now to God to be judged, and God will search it to the quick, and God will judge of it according as he finds it, and dispose of it now eternally in Heaven or in Hell ; therefore saith a Godly man, I had need look to my heart, look to my spirit, look to my soul, for as my soul shall be disposed of, so will my body be at the day of judgment ; after Death comes Judgment ; the body must be raised and united to the soul, and where the Spirit hath gone, to Heaven or Hell, the body must go thither : therefore saith a good man, I will have a care of my heart, a care of my soul, that it may be well with me to all eternity.

Application.

First, this serves to reprove those that are careless and negligent of their hearts and spirits, you shall have men to be careful of their houses, careful of their Ships, careful of their Cloaths, careful of their Body, careful of their Beauty, careful of their Names, careful of their Relations ; but are careless of their hearts and spirits : well, had'st thou grace, or wert thou so gracious as thou shouldest be ; thy greatest care would be of thy heart and of thy spirit ; it may be said of such as of the Spouse, *my own Vinyard have I not kept* : So these have not kept their Vinyards, have not kept their Hearts, have not kept their Souls, this is a great and a common evil, that men have care of this and
that,

that, but not of their own hearts, not of their own souls; hath God committed souls to you? are they precious? and will you neglect them? the sin be upon your own heads.

Secondly, see here, that they are not many who are of this practice, to have a principal care of their hearts; where almost can you find a man or woman that makes it their principal care to look to their hearts? put but that question to them, and they are silent, they are at a stand, what do you tell me of my heart and soul? I have somewhat else to look after; have you so? look after what you will you look after a shadow, and neglect the substance, you look after that which is of no moment, no weight; but you neglect that which is better than all the world; But I say, there's hardly a man or woman to be found in a great way, that makes it their principal business to look after their souls; saith *Solomon* in the *7. Eccles.* latter end, *One man of a Thousand have I found*; not a woman at all, and but One man of a Thousand; God made man upright, and he hath sought out many inventions; God made man to look to his soul, and to have Communion with himself, and to mind heaven and heavenly things; But I have not found among women one, and but one man of a thousand: So may I say, it is very rare to find a man or woman that makes it their principal business to look after their souls, and yet that's one of the principallest errands you were sent into the world about, that you should mind your souls.

Thirdly, you that think you do look to your hearts and souls, pray examine, and make a little inquiry, whither it be so with you or no, whether
you

you do make this your work, your principal care & business to mind your souls, to mind your hearts;

Well, how shall we know it?

1. First, if you do look well to your hearts, you have a care what goes in, and what comes out; a man or woman that hath one choice Room in their house, they will be careful above all the rest, to keep that lock'd; so if you have a care of your hearts according to what you should, you will have a care what comes into the heart, and what goes out of the heart: a good man out of the good treasury of his heart brings forth good things: he will not let evil things come into his heart; he will shut his eyes, shut his mouth, no corrupt words shall come out of his mouth; is it so now, that you have a constant care to see what goes into your hearts? you will be careful what goes into your mouths, and will you not be careful to see what goes into your hearts.

2. Secondly, if you have a care of your hearts, then your hearts are in good order; That which is principally look'd unto any where, is in good frame, in good order: if you have a principal care of a Watch, of a Room, of a Ship, it is in good order; what frames are your hearts in, are they in good order for God? are they in frame for his Ordinances? A Garden, if you take delight in it, if your care be there, how are things ordered therein? every thing is in its place; how are the weeds kept down? how are the vermin prevented? all is kept in good order: So it will be with your souls, if your care be there: *I passed by the Vineyard of the Sluggard, and all was overgrown with Nettles and Bryars; Prov. 24. 31.* why, he had not a care of his Vineyard,

Vineyard; and so it is with the heart; but if your principal care were about your hearts, all would be in good order; they would be neat, comely, and delightful.

3. Thirdly, if your principal care be about your hearts and souls, then you will make suitable provision for them: That a man takes special care of, he will provide for, and make suitable provision: Now if your special care be for the good of your hearts and souls, you will make suitable provision for them, in *Rom. 13. Make no provision for the flesh to fulfil the lusts thereof*: But you will make provision for your souls to help the graces thereof, and the good of your souls; a gracious man will make suitable provision for a gracious heart: The world is not suitable provision, that's chaff to a gracious heart; a gracious soul cannot live upon the world, but it can live upon the Word and Promises, and the Ordinances, and the water of life: Therefore saith Christ, labour not for the meat that perishes; that is, comparatively, not absolutely; but labour for the meat which indures to everlasting life, which the Son of man shall give unto you, &c. Well, here's the principal meat to be laboured for, the meat which indures to everlasting life, which the Son of man shall give unto you: do you go to Christ in the morning for a Breakfast, at noon for a Dinner, at night for a Supper? This is an argument indeed that your principal care is for your souls; but O how lean souls have men and women, what hunger-starv'd souls?

4. Fourthly, Lastly, if your principal care be for your souls, then your souls are prospering, thriving
and

and fruitful: The piece of ground that the Husbandman takes most content in, and is most delighted in, shall be well drest and fruitful; so that man or woman that takes most care for the soul, will have a thriving soul, a flourishing soul, a prosperous Soul. See it in the 3d. Ep. of John 2d. v. *Beloved, wish above all things that thou mayest prosper and be in health, even as thy soul prospereth*; he writes to Gaius, this Gaius minded the things of his soul, he minded the Truth, entertainment of Saints, was full of love, doing of good works, and his soul thriv'd and prospered, and was fat and flourishing; so that man that doth mind his soul, will be fat and flourishing: The soul is God's Garden, and if you mind it, it will be as a watered Garden flourishing; Christ will come into his Garden, and gather his spices and flowers, and eat his pleasant fruits, and take delight in it if it be so; but are not your Gardens full of weeds? now if your principal care be for your Souls, you may know it by these things.

Use. 4. The last use is an exhortation; that you would be pleased to bestow a little more care upon your souls; a good man's care is upon his soul, saith Solomon in Prov. 4. *Wisdom is the principal thing, and above all gettings, get wisdom*; that's the principal thing to be got: but what's the principal thing to be kept? v. 24. *keep thy heart with all diligence, for out of it are the Issues of life, and out of it are the issues of death*: Therefore if you be good men, if you be wise men, if you be both, shew it, get wisdom, and above all keepings, keep your hearts, keep your eye that it wanders not, keep your ear that no evil enter, keep your hand, keep

keep your foot, but above all keepings keep your hearts, for out of them are the issues of Death.

Obs. 3. The third observation is this; that a gracious soul doth earnestly desire soundness of heart. Let my heart be sound in thy Statutes; this was the desire of *David*; so in *Psal. 51. v. 10.* *Create in me a clean heart O God, and renew in me a right Spirit*: O Lord saith he, let me have a clean heart, let me have a right spirit, let my heart be sound in me, whatsoever else I miss of.

Two things I shall do at this time. First shew you wherein this soundness of heart doth lye. Secondly, give you the reasons, why a gracious heart doth desire soundness of heart.

First, this soundness of heart doth lye in having sound and good principles, sound Tenets, sound Doctrines, sound apprehensions of Spiritual things; and so here soundness is opposed to errour: Let my heart be sound in thy Statutes, O let me not be lead away with any errour, any windy doctrine, any false opinions, any corrupt tenets, any false principles: in *2. Tim. 3. 8.* he speaks there of men of corrupt minds, reprobate concerning the faith; men of corrupt minds are not sound, they are reprobate concerning the faith; that is, the Doctrine of faith, so in *2 Tit. 2.* *That the aged men be sober, grave, temperate, sound in the Faith*; they must not be erroneous, many men and women are full of error, full of corrupt opinions, full of damnable doctrines, full of dangerous tenets, full of seduction: now soundness of heart, soundness of mind, lyes in sound principles, sound apprehensions of God, of Christ, of the Spirit, of Scriptures, and of the great points of Religion, of the Resurre-

Resurrection, Justification, and Sanctification; many are unsound touching God, unsound in the things of God: They deny a Trinity of persons, they deny Gods Omnipotency, they deny Gods Omnipresence; these are unsound, they have not sound hearts. So concerning Christ, how corrupt are many concerning Christ? that he is meer Man, and not God, that Christ did not dye to satisfie for sin, but to be an example; and many other opinions one might tell you of that are rise in these dayes, and people have drunk in; now these are unsound hearted men and women. — So concerning the Spirit of God, that it is a quality and not a person; — concerning Justification many untoward opinions are abroad, as that we are justified by inherent righteousness, and by works, that a justified man may be unjustified, &c. — So concerning Sanctification, that we are without sin, perfect, that we can fulfil the Law, and do works without defect or defilement. — So for the Resurrection, they say the Resurrection is past, that Bodies never rise, and the Soul sleeps; these are corrupt opinions, and men are not sound hearted that hold them. When therefore we have right apprehensions, and sound principles within touching the things mentioned, herein lyes soundness of heart, let my heart be sound in thy Statutes, let me have nothing but what is according to thy Statutes, according to thy word.

Secondly, Soundness of heart lies in a healthiness of heart, soul, and spirit; when a man hath any sickliness or distempers in him, he is not sound, we say he is a sickly man, now soundness of heart lies in healthiness of heart, in healthiness

ness of soul and spirit ; and so soundness is opposed to sickliness. *Isa. 1. 6. From the sole of the foot, even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores.* You see hear, soundness is opposed to wounds, and bruises, and putrified sores : A man that's sound, hath no wounds nor bruises, nor putrified sores ; and here saith David in the 38 *Psal. v. 3. There is no soundness in my flesh, &c.* there were diseases, distempers, and in the 41 *Psal. v. 4. I said, Lord be merciful unto me, heal my soul, for I have sinned against thee.* Now when either guilt is upon the heart, or either lust or passion predominate in the soul, the heart is not sound. For the first, see the 33. *Isa. last, The Inhabitant shall not say I am sick, the people that dwell therein shall be forgiven their Iniquity.* Why they shall be forgiven their Iniquity, and then they are not sick :—And so for distempers, or lusts, or any other sin ; *Psal. 66. 18. If I regard iniquity in my heart, the Lord will not hear my Prayer :* why is the Prayer of an unsound heart ; and in the 141 *Psal. 4. v. Incline not my heart to any evil thing :* If there be any strong inclination to any evil thing in the heart, that heart is not sound, that's a lust, and the heart is sick ; now saith David, *Lord let not my heart be inclin'd to any evil thing :* So that when a heart is purged from sin, the guilt of sin, the power and pollution of sin, then the heart is sound ; for sin is a sickness in the soul, a disease in the soul, especially when it rises up to incline the heart to evil, now when it's purged from sin, then it's sound : when it's purged with the blood of Christ, and sanctified by the Spirit of Christ, then a heart is sound indeed, there's a heart

heart sound before God, sound in the Statutes of God; that's a second thing wherein soundness of heart doth lye.

Thirdly, Soundness of heart doth consist and lye in the total carriage of the heart to God, and to his Statutes; when the heart is totally carried to the Lord and to his Statutes, and not to other things, and so soundness is opposed to dividedness; Let my heart be sound in thy Statutes, let it not be divided between thee, thy Statutes, and other things; the word here חֲסִידִים doth note compleat and perfect; let my heart be perfect, compleat, and totally in thy Statutes, and with thee; when a heart is divided, you know it is not a sound heart; so when mens and women hearts are divided between God and the creature, between the Word of God and the things of the world, their hearts are not sound, *Hos. 10. 2. Their heart is divided, now shall they be found faulty*: their heart is not sound saith God, their heart is not perfect, nor compleatly with me, their heart is not carried wholly to me; but their hearts are divided, and now shall they be found faulty: it's a fault indeed, and a soul fault, to have the heart divided between God and any other thing whatsoever; when the heart is not perfect with God, *1. K. 18. 21. Elijah came unto all the people, and said, how long halt ye between two opinions, if the Lord be God, follow him, and if Baal, then follow him; and the people answered him not a word; they were all guilty; why halt ye between two opinions? why is your heart divided? they were for God and for Baal too: it's said, they feared the Lord, and served Idols; Many are for God and the world too; but why are ye divided?*

divided? If the Lord be God follow him, and if the World be God, follow it; the heart must not be divided; if it be, it is not sound: 1. Cor. 10. 21. *ye cannot drink the Cup of the Lord, and the Cup of Devils*; ye cannot be partakers of the Lords Table, and the Table of Devils; your hearts are not sound, if you divide: ye cannot serve God and *Mammon*, saith Christ; because there's a divided heart, and this is not a sound heart. 2 Chron. 25. 2. It's spoken of *Amaziah*, *he did that which was right in the sight of the Lord, but not with a perfect heart*: he did that which was right in the sight of the Lord for the matter, but not with a perfect heart; his heart was divided, his heart was not perfect, his heart was not sound; but now see what *David* saith this way, in the 119 Psal. touching the soundness of his heart, v. 10. *with my whole heart have I sought thee*: there was the whole heart, and the whole of the heart, there was no division: here was a sound heart, it was not divided, a piece here, and a piece there; half one way, and half another way; but with my whole heart have I sought thee: and in the 69. v. saith he, *I will keep thy precepts with my whole heart*: here was a heart sound in God's Statutes.

Fourthly, Soundness of heart doth lye in the truth and reallity of Grace in the heart: the heart is never sound till it have true Grace; when there is truth of Grace, and truth of Comforts wrought by the Word and Spirit in the heart, then it's a sound heart; there may be seeming Graces, and seeming Comforts; but these do not cause soundness: Take Brasse, Tin, Copper, let it be Silver'd over by the Art of man; this is not sound, it is

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not

not Currant money; so many have parts, and they may have seeming graces, and seeming comforts, and yet not be real, not be true; such a heart is not sound: you read in Scripture of a *feigned faith*, a *dead faith*; you read likewise of feigned love, and there are feigned comforts, flashy comforts, and groundless hopes: Now where the heart is sound, these are graces & comforts wrought by the Word and Spirit; hence you read of *faith unfeigned*, 2 *Tim.* 1. 5. and you read of *Love, the fruit of the Spirit*, *Gal.* 5. 22. and so peace and joy: There's false peace, and false joy; but you read of these wrought by the Spirit, and love shed abroad in the heart by the Spirit; you read of a lively hope, of a hope that's grounded upon the promises, 2 *Pet.* 3. 13. *Nevertheless we according to his promise look for new Heavens, and a new Earth*: now when graces are real in the heart, and comforts are real in the heart, and there's a real truth in them; Then the heart is sound. And so soundness is opposed to the fancies, conceits, and dreams of men, and their mistakes; but their hearts are rotten notwithstanding all their dreams and fancies.

Fifthly, Soundness of heart doth lye in sincerity; Let my heart be sound in thy Statutes, let it be sincere and upright; and so some read the words: And the word signifies *upright*, and *sincere*, and so it's opposed to Hypocrisie: O let me not be an Hypocrite, let me not be a deceiver; a sound heart is a sincere heart; where there is Hypocrisie in men and women, there's an unsound heart, there's a rotten heart; the Apostle speaks of love without dissimulation, *Rom.* 12. 9. So all must be without dissimulation, where there is soundness; and here,
both

both the end, and the means, and the manner are respected.

First, where the heart is sound, there will be sound ends, sincere ends; and among the rest, there be three great ends; that a sound heart aims at. First, the Glory of God. Secondly, Publick good. Thirdly, the Spiritual and Eternal good of the Soul.

First, the Glory of God, that's the great end of a sound heart; such ends will a sound heart have, as Gods Statutes doth propound, and hold out; now this is one great and high end that God holds out in his word, the glorifying of himself, *Prov. 16. 4. God hath made all things for himself, for his own glory, for his own honour; God hath set up his own Glory, as his own end; and so a sound heart hath that end that God hath propounded: So in the 11 Rom. last, saith the Apostle there, From him, and through him, and to him are all things, to whom be glory for ever: Glory is the end, 1. Cor. 10. 31. Do all to the Glory of God; whether you eat, or drink, or whatever you do: that's the great end; 1. Cor. 6. you are not your own, you are bought with a price, Glorifie God in Soul and Body: That's the great end of a sound heart.*

Secondly, the end of a sound heart is publick good; *Do good to all, but especially to the Household of Faith; not a private and domestick end, but do good to all the world if possible, but especially to Sion, to the Church of God, to the people of God; saith Hester, if I perish, I perish; Sion is in danger, Gods people are in danger, I will not stand upon my self, and my own safety, and upon the Kings Law, but Gods glory, the welfare and good of*

Sion lyes at the Stake, and I will venture; here was a sound heart, that had a right end; if I perish I perish, I will venture my self for God and for his cause and people.

Thirdly, It hath a right end in regard of it self, viz. it's Spiritual and Eternal good: A Godly man will have a care of his body; but his great care is of his soul, and the spiritual and eternal good of his soul; *Joh. 6. 27. Labour not for the meat that perisheth, but for that which endureth to everlasting life*; that meat that perishes concerns the body; but there is meat saith Christ which indures to everlasting life; and that's the meat you must look at; and that's the meat a sound heart doth aim at, and seek to find out and to feed upon; *First seek the Kingdom of Heaven and the Righteousness thereof*; and saith the Apostle in *2 Cor. 4. 18.* our scope is not to look at the things that are seen, but at the things that are not seen, things that are eternal, and that concern the eternal good of our souls.

Secondly, It is sincere likewise in regard of the means, a sound heart will use all the means, *Psal. 119. 6. Then shall I not be confounded, when I have respect to all thy Commands*; there must be respect to all Gods Commands, to all his Threatnings, to all his Promises, to all Examples, to all Invitations, to all Admonitions, to all Counsels, to the whole will of God; a sound heart hath respect to all that God hath revealed, to all the means whatsoever; they have unsound and rotten hearts who throw off the Law or the Gospel, who throw off all Ordinances, who throw off the Scriptures; but then shall I not be confounded when I have respect to all thy Commands,

Thirdly,

Thirdly, So likewise for the manner of using the means; many come and hear the word, but not with trembling, *Isa. 66. 2.* not as the word of God, *1 Thess. 2. 13.* they receive it not with love, *2 Thess. 2. 13.* they mingle it not with faith, *Heb. 4. 2.* they hear it not as the word that shall judge them, *John 12. 48.* so many pray, but not spiritually, *Ephes. 6. 18.* not feelingly and fervently, *Rom. 12. 11.* *Jam. 5. 16.* not believingly, *Jam. 1. 6.* so many receive, but discern not the Lords Body, *1 Cor. 11. 29.* and many give, but not with simplicity, *Rom. 12. 8.* and secrecie, *Mat. 6. 3.* Now a sound heart respects the manner in these and all other duties, as much as the duties themselves, and is much humbled for failings in the manner of performing duties.

Sixthly, Lastly, soundness of heart lyes in this; in the hearts putting forth to practice what is revealed to it, or received by it: when a man hath truth, and witholds truth in unrighteousness, that man is not sound at the heart; but where the heart is sound, the soundness of it carries him to practice, what is revealed and given in unto it: you may see it in *David*, and in *Hezekiah*, *1 K. 15. 15.* *David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life: whatsoever God commanded him, that he did, his heart was sound in his Statutes.* And so here, in *Isa. 38. v. 3.* *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight: I have walked before thee with a perfect heart, a sound heart, an upright heart, an undivided heart: And have done*

that which is good in thy sight; that heart which is sound, cannot sit still, cannot imprison truth in unrighteousness, cannot be negligent: Christ who had soundness of heart, went up and down doing good: So then you see wherein this soundness of heart lies.

Q. Why is a good man so earnest for soundness of heart?

An. First, because all he doth, be it never so much, comes to nothing if his heart be not sound; saith a good man, I shall lose all if my heart be not sound. If my heart be not sound and free from false principles, if my heart be not sound, if it be not healthy and free from guilt and sickness of sin; if my heart be not free from dividedness, perfect with God, if my heart be not so and so, that I have soundness, if I be not sincere but hypocritical and the like; all I do is nothing: Pray, Hear, Preach, give to the Poor, do what you will, all your service falls to the ground, it never is accepted of God; in *Heb. 11. 6.* saith the Apostle, *Without faith it is impossible to please God, for he that cometh unto God, must believe that he is, and that he is a rewarder of them that diligently seek him;* without faith 'tis impossible to please God: why, if your faith be not real faith, if it be not true faith, but a faith of your own making; if it be not a faith wrought by the word and spirit; a faith of the operation of God, *Coloss. 2.* you will never please God whatever you do, you must have a faith will purifie your hearts, and unite your hearts to God, and not suffer them to be divided; a faith that will carry you to God with the whole heart, otherwise you please not God: and so your

hope must be so, and your love must be so, they must be real; so also the obedience that pleases God, is the obedience of faith; *Rom. 16.* latter end; do what you will; if you be not right principled, if you have not truth of grace, if your hearts be not united to God, if you be not free from hypocrisie and sincere, all falls to the ground, and is rejected of God; all you do is nothing, but is like what *Simon Magus* did, *Acts 8. 13.* Then *Simon himself* believed also: *Mark,* he had a faith, such as most people have: And when he was baptised, he continued with *Philip*, and wondered, beholding the miracles and signs which were done: he continued with *Philip*, he was in a Church State, now see what he saith, because his principles were not right, When *Simon* saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money; saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost; but *Peter* said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money: O thou hast a wretched principle, thou hast a rotten heart, it is not right in the sight of God, what's thy believing now *Simon*? what's thy baptizing now? what's all thou hast done? So say I, what's your faith, and your baptism, and your obedience, and serving of God, if your hearts are not right? *Ananias* and *Saphira*, sell their estate, and bring it, and lay it down at the feet of the Apostles; I but their hearts were not right, and therefore you know how it went with them: all you do is but as a woman that brings forth a dead Child without a soul, which is not acceptable to Father, Mother, or any present. 'Tis like

Chaff without Corn, Bones without Marrow, Bottels without Wine, Breasts without Milk: God regards not any thing you do, it is not acceptable, it falls to the ground, it comes to nothing if your hearts are not sound and upright; and that's the first reason why a Godly soul is so earnest to have its heart sound.

Secondly, Hereby you shall discourage and disappoint the Devil, the Devil seldom prevails where there is soundness of heart: *Job* you know was a man that feared God, and eschewed evil, a perfect man; The very word that is here in my Text, and could the Devil prevail with him? God lets loose the Devil, and gives him more power over *Job*, than ever we read he had over any other man: and could the Devil prevail against *Job*? No, he was a sound hearted man, and he could not prevail; *Job* wearied out the Devil, he did strike him in his Servants, and Cattel, and Children, and in his body, and by his Friends, and by his Wife he tempts him, yet nothing could do; why here was a sound hearted man, and when a man is sound hearted, he will not stand parlying with the Devil, but he will resist the Devil; he shuts the door presently, and turns his back upon him; he brings forth the Shield of Faith, and quenches his fiery Darts; he brings forth the Scripture, It's written *Satan*, he resists the Devil, and he flies; but if thou be sickly, or faint hearted, he will make thee flye or fall; but a sound hearted man resists the Devil, and makes him flye: and so the Devil is discouraged and disappointed.

Thirdly, Because such a heart will be a support to a man in any condition, in the worst of conditions; if

if you look into the 14 *Pro. 20.* *A sound heart is the life of the flesh*: The Original is, *חַי הַלֵּב* the lives of the flesh, a man that hath a sound heart, sound in a spiritual sence, that soundness of his heart, is the lives of his flesh; his flesh may have many deaths, many diseases, many temptations and discouragements, many hard things to encounter with, yet the soundness of the heart is the lives of the flesh; a sound heart will keep up a man, & bear up his Spirits, notwithstanding the flesh be full of pain, yielding, drooping, and wearing away: saith *Paul*, the outward man decays day by day; I but the inward man is renewed: when a man hath a sound heart, a sound soul, soundness of grace in him, the inward man is renewed: So in *Prov. 18. 14.* *The Spirit of a man will sustain his infirmity*, when his spirit is sound; but if a mans spirit be not sound, it will not sustain his infirmity; if there be guilt, if there be sin, lust and sickness in the soul, it will not support; therefore a Godly man desires soundness of heart: he knows not what times he may meet with, he knows not what storms he may meet with; a Godly man may meet with very shrow'd things in the world, but if his heart be sound, it will bear him up; in the 38. of *Isa.* saith *Hezek.* when the storm came upon him, that he must dye and not live: here was the King of fears, the King of terrours; now saith he, *Remember O Lord I beseech thee, how I have walked before thee in truth, and with a perfect heart, and done that which is good in thy sight*; *שָׁלֵם בְּלִבִּי* with a heart full of peace, a perfect heart, with a sound heart, see how this now bears him up.

Fourthly,

Fourthly, A Godly soul is desirous of soundness of heart, because such a one hath Gods favour, and will be intrusted by God; it's something to have God's favour, something to be trusted by God that knows hearts; a sincere heart God favours, and God will trust; in the 11 *Psa. 7. v. for the righteous Lord loveth righteousness; his countenance doth behold the upright*: the upright, a man that's sound, sincere, and upright, and the upright dwells in his presence; God he doth regard the righteous, he loves righteousness, and who doth righteousness but the sound hearted man? And his countenance doth behold the upright, his favour is towards him, and God will trust such a man: call him forth to excellent service, and employ him in great matters; in *Psal. 78. he chose David also his Servant, and took him from the Sheepfold*; why will God look to the Sheepfold, and mind a man tending of his Sheep? *From following the Ewe great with young, he brought him to feed Jacob his people, and Israel his inheritance; so he fed them according to the integrity of his heart*; he had a sound and entire heart, a heart for God, a heart for good, a heart for his people, and so God looks upon him; he takes him and brings him from the Sheepfold, to feed his people, and he did it according to the integrity of his heart, and guided them by the skilfulness of his hand. Gods favour was towards him, and God's favour is towards such, and he doth intrust them with great matters: 1 *Tim. 1. 11. 12. according to the glorious Gospel of the blessed God, which was committed to my trust*; why, who are you, that you should have the Gospel, and the glorious Gospel of the blessed God committed to your trust?

I thank God through Jesus Christ, our Lord, who hath enabled me, for that he counted me worthy, putting me into the Ministry. O the Lord made me sound hearted! when I had rotten principles, he took them all away, he made my heart sound, and employed me in great things; so that where there is soundness of heart, God favours and will trust such; when men have deceitful and hypocritical hearts, God will not trust them.

Fifthly, Soundness of heart is earnestly desired by those that are good, because otherwise the means of grace, whatsoever they be, will do little good, very little or no good; look into *Mich. 2.7.* *O thou that art named the house of Jacob, is the Spirit of the Lord streightned? are these his doings? do not my words do good to him that walketh uprightly? saith he, you complain of judgments and afflictions that are upon you; but I tell you your hearts are not right; do not my words do good to him that walks uprightly? if your hearts were sound, upright, and sincere, you would walk according to my Statutes, according to my wayes, and your hearts would be with me, and not with your Idols, nor with the world; therefore my words do you no good, because your lives and hearts are corrupt; do not my words do good to them that walk uprightly? every one can tell you, they do; to a corrupt Stomach, you know the meat doth little or no good; it feeds a corrupt humour, and kills at last; So now when men and women have unsound hearts, the means doth them little good, the means will be their death at last: there was *Judas*, what gracious words did he hear from Christ? how many miracles and examples did he see? but all did him*

no good ; why ? he was not sound at the heart, he had a covetous heart ; and so *Simon Magus*, was not sound at heart ; the word doth men no good when they have unsound hearts , Sacraments do them no good , they eat and drink their own damnation, afflictions doth them no good , Prayer doth them no good ; therefore saith a Godly man, O Lord let my heart be sound in thy Statutes.

Sixthly, Lastly , soundness of heart is to be desired , because without this you will never be admitted into Heaven, never be presented by Christ unto the Father : In a word , you will never be sav'd , unless your hearts be sound ; look into the 13. *Psal.* Lord who shall abide in thy Tabernacle, who shall dwell in thy holy hill ? he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart ; that is, he that hath a sound heart free from hypocrisie , a sound heart, he shall do it ; and in the 24 *Psal.* who shall ascend into the hill of the Lord ? who shall stand in his holy place ? he that hath clean hands, and a pure heart, &c. Now if a mans heart be not sound , 'tis impure ; there is some guilt, some lusts, some distempers, some rotten and false tenets and opinions, some hypocrisie in it , some dividedness in it ; there's some withholding of truth in unrighteousness in it ; now this man shall not ascend into the holy hill , he shall not have the blessing ; saith Christ in *Math.* 7. 21. Not every one that saith unto me Lord, Lord , shall enter into the Kingdom of Heaven , but he that doth the will of my Father which is in Heaven ; many will say unto me in that day, Lord, Lord, have we not Prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderful works, and then will I profess unto them I never knew you ; depart from

me ye that work iniquity : What, do all these things and yet be workers of iniquity, and not known of Christ ? there was nothing but rottenness of heart: for mark what follows in the Chapter, whosoever heareth these sayings of mine, and doth them, I will liken him to a wise man, which built his house upon a Rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not, for it was founded upon a Rock. And every one that heareth these sayings of mine, and doth them not, he is one that builds his house upon the Sand : So that if mens hearts be not sound, they will never build upon the Rock, they will never be sav'd : Doth not Christ tell them plainly, woe to Scribes, Pharisees, Hypocrites ? why they shall not enter into the Kingdom of Heaven, they are not sound hearted ; if men are not sound in the things of God, sound in the Gospel and the mysteries of it, sound in the faith, there's no coming to Heaven, no coming to Glory ; Christ will never own a rotten hearted man or woman ; never own a man that hath a form of Godliness, and not the power of it; therefore, if you would be sav'd, if you would be presented by Jesus Christ unto the Father, you must labour to have a sound heart. And here's the grounds and reasons why a gracious heart looks after soundness.

I come now in the next place to shew you the privilege, dignity or excellency of a sound heart ; Let my heart be sound in thy Statutes.

First, a sound heart makes you like unto Christ, Christ had a sound heart in him, *john 14*. The Devil comes and finds nothing of his in him ; he found no erroneous principles in Christs heart, he found

found no dividedness in his heart between God and the creature; he found no sickliness in his heart, or sinful dispositions, he found no seeming graces, but all real: the word dwelt among us, and was full of grace & truth, he found that Christ was sincere and upright, he had no base ends, Gods glory and publick good were his ends; now when a man hath a sound heart, he is like unto Christ, a heart like Christs heart: this is an excellency, a priviledge, to have a sound heart, that when the Devil comes he may find nothing of his in you.

Secondly, the excellency of a sound heart is, it's a heart fit for Gods use: a corrupt heart, a divided heart, an hypocritical heart, is not fit for Gods use: you know a man that hath sound limbs is fit for mans use; and a man that hath a sound heart is fit for Gods use; *2 Tim. 2. 21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Masters use, and prepared for every good work*: if a man purge his heart from false principles, from all base lusts and corrupt distempers, if a man purge his heart from dividedness between God and the Creature (and the like) then he shall be a vessel of honour, and a vessel meet for his Masters use; *Flee youthful lusts; but follow Righteousness, Faith, Charity, Peace, &c. saith Paul to Timothy, 2 Tim. 2. 22.* when the heart is purged, cleansed, and made sound, it's a pure heart, and then it's fit for Gods use; and in Chap. 3. v. 8. It's said of *James and Jambres*, that they were men of corrupt minds, reprobate concerning the Faith, they were not vessels fit for Gods use: in the *1st Tim.* last; *They profess they know God, but in works they deny him; being*

being abominable, and disobedient, and unto every good work reprobate; when men profess they know God, but in works deny him, what are they? hypocrites, men that have but seeming grace, men that have sick souls, and these are reprobate to every good work: there were in the Temple vessels of Gold, vessels of Silver, and vessels of Brass, & these were sound and fit for service, *Heb. 9. 21.* And all the Vessels of the Ministry, if they were crack'd, if they were corrupt, they were not to be used in the Temple in the Lord's service; if rusty, if crack't, if corrupt any way they were to be lay'd aside; but when they were Gold, and Silver, and Brass, sound and clean, then they were Vessels of Ministry; so a man of a sound heart, he is a Vessel of Ministry, a Vessel fit for the Lords use.

Secondly, a sound heart is a precious heart; a corrupt heart, a deceitful heart, is base, it's worth nothing, *Prov. 10. 20.* The tongue of the just is as choice Silver, the heart of the wicked is little worth; take a wicked man, and his heart is the principal part he hath; it's little worth, God doth not value or esteem it at all; 'tis dross, 'tis enmity to God, 'tis loathsome and abominable in the sight of God; an unbelieving heart, a proud heart, a defiled heart, an hypocritical heart, a divided heart it's worth nothing; but the Tongue of the just is as choice Silver, what's his Heart then? that's like choice Gold; *Prov. 12. 26.* The righteous is more excellent than his Neighbour; there's an excellency in a righteous man, an excellency in his words, an excellency in his tongue, an excellency in his heart: a Diamond that's crack'd is worth little or nothing, but if sound it's worth much; so a sound heart is of great esteem with God.

Fourthly,

Fourthly, A sound heart doth discriminate you, and difference you from all others; it differences you from all hearts that are erroneous, that are divided, that are sick, unsound, that are unhealthy, from all that are hypocritical; from all that are gilded over and have no substance in them: and soundness you know is a special thing; if the wine be corrupt, away with it, the Merchant cares not for it, people care not for drinking it; so sound Corn, sound Fruit, sound meat & drink at your Tables, differences them from all others; so soundness in the heart doth difference a man or woman from all false hearted wretches, from all hypocrites, from all reprobates, from all that shall perish.

Fifthly, 'Tis that which God himself doth take pleasure and delight in: In *Eccles.* 7. it's said that the Lord made man upright, no crookedness, no unsoundness in him, no rottenness in him; and in the *1 Gen.* last, the Lord looked upon all his works, and loe they were good, very good; God took delight and content in beholding of them; so man was made upright, and God took pleasure in him; and when man recovers his rectitude and soundness of heart again, then God takes pleasure and delight in him; *Prov.* 11. 20. *Such as are upright in the way, are his delight*: Those that are sincere, sound at heart, and walk sincerely and soundly in their Conversations are his delight: as if God had delight and pleasure in nothing but a sound heart; *Enoch* walked with God, and he was his delight; *Noah*, a perfect man and walk'd with God, he was his delight; *Job*, a perfect man, and he was Gods delight; didst thou see my Servant *Job*, saith God to the Devil: where there is a sound and a perfect heart, that God delights in.

Sixthly,

Sixthly, The excellency of such a heart is, that it's a stedfast heart, a heart unmoveable, unshakable, *Psal. 55. 7. My heart is fixed, O God, my heart is fixed*: David was a man after Gods own heart, he had a sound heart, and his heart was fixed; nothing could shake, or move, or turn his heart another way, his heart was fixed, it was established; a Godly man his heart is constant and perseveres; *Job. 17. 9. The Righteous shall hold on his way*; a righteous man is constant, he perseveres, he holds on; why his heart is fixed, and nothing can remove the heart, and if they cannot remove the heart, they cannot remove the man; when the heart is fast, the head will be fast, the foot will be fast, the whole man will stand fast; *Prov. 10. 29. The way of the Lord is strength to the upright*; to the man that is sound, the man that is perfect, the man that is compleat, to the man that is sincere: *Sound and upright*, the very same Hebrew word is used for both, Now he grows stronger and stronger, so that here's his excellency, he is immoveable, he is fixed; he holds out to the end.

Seventhly, The excellency of a sound heart is, that it hath a blessedness intail'd unto it; *Psal. 32. 2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose Spirit there is no guile*; if a mans heart be unsound there's guile in it, there's Hypocrisie in it, there are rotten principles in it; but *Blessed is the man in whose Spirit there is no guile*; when a mans heart is purged from guile, his heart is sound, and he hath a blessedness entail'd upon it; *Nathaniel*, a man without guile, and Christ looks upon him, and saith he is a blessed and happy man; you know *Hypocrisie* hath a woe,

not to Scribes, Pharisees, Hypocrites; but sincerity hath the blessing, soundness hath the blessing; blessed is the man in whose spirit there is no guile, blessed is the man whose heart is pure and free from sin, there is a blessedness entail'd upon it; and thus you see wherein the excellency of a sound heart lyes. Now to come to the use and application of the point.

I. Is soundness of heart a thing very desirable? then in the first place take heed of all things may make your hearts unsound: Men and Women will take heed of any thing, will corrupt their Garments, will corrupt their Stomachs, will corrupt their Flesh; you will not endure dirt in your Garments, why it will rot them; you will not endure poyson in your broath, or wine, or meat, or bread, it will undo you: well, take heed of that then which may make your hearts unsound and rotten; take heed of carnal policy, take heed of errors that are abroad every where, erroneous Doctrines and Opinions concerning God and Christ, and his natures, and death, and satisfaction; concerning the Scriptures, Ordinances, Sabbaths, take heed of these: An erroneous opinion may be the bane of your hearts, make it a sick heart, and sick unto death; if you can be careful for your Garments, for your meat and drink, for your Bodies, be careful for your Souls; *Paul* had a jealousy for the *Corinthians*, 2 *Cor.* 11. 2. *I am jealous over you with a Godly jealousy*, and v. 3. *I fear lest by any means as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*; you have itching ears, and you heap up Teachers according to your lusts, and the

the simplicity of the Gospel is neglected; plain, honest and sincere preaching to the Conscience, which would do your souls good, you are weary of; many look for new and strange things, Stories out of the Fathers, and Heathen Authors to please their itching ears; they look after learning and not after the Gospel; but such things will not save you, it's the Gospel, and the simplicity of it will do your souls good; I am jealous of you saith *Paul*; So I am jealous over you lest you should be led away by the delusions of *Satan*, led away by this world, led away by the evils and errors of the times; well take heed of all may corrupt your minds, and make you unsound.

Secondly, Is a sound mind so desirable, then be advised, and take heed whom you do make your familiar friends, and converse familiarly with all: If men have not sound minds there's great danger, for their breath will be stinking, and they will infect you; if men breath out corrupt words, corrupt opinions, corrupt doctrines, corrupt principles, they will undo you; but as for them who are sound hearted, make them your friends, 2 *King.* 10. 15. *Is thine heart right, as my heart is with thy heart,* said *Jehu* to *Jehonadab*; yes, saith he, my heart is right, then he takes him up into the Chariot; So, question whether mens hearts are sound or no; if their hearts be sound, then take them up into the Chariot of your hearts, otherwise no; a heart not right, will never be faithful, it's hard to find such a man; who can find a man of a faithful heart, of sound principles, of a healthy constitution, that is free from hyppocrisie, and ends, and reachings, and over-reachings? well, such a one

if thou canst find him, make him thy familiar, make him thy friend; *David* makes *Jonathan* his friend; and such thou mayest trust who are sound hearted; they dare not wrong the soundness of their hearts; but they labour to preserve it, and in preserving that, they preserve friendship with thee.

Thirdly, Let us all examine what our hearts are, whether we have sound hearts or no, whether our hearts be sound in Gods Statutes yea or no; 'twas that *David* begged at the hand of God, 'twas that he knew was of great worth; 'tis that we should all look after; well let us enquire, and for discovery hereof, I shall give you sundry particulars.

First, A sound heart is very inquisitive into the nature of persons or things, what they are before it entertains them; a sound heart will not be over credulous, but will try them; *Try the Spirits* saith *John*, a sound heart will try the Spirits, *Job* 34.32. *That which I see not, teach thou me*: O Lord teach me, I am afraid lest I should be deceived; O teach me, tell me the nature of this man, of this woman, of this and that opinion; *Paul* saith, *Prove all things, hold fast that which is good*; prove them as Gold, bring them to the fire, to the light, to the hammer, and when you have tryed them, then hold fast; you will not pocket up Brasse Money, but say away with it; so sound hearted Christians will try persons and opinions, and will not give them entertainment in their hearts, unless they be sound; to the Law and to the Testimonie, and if they speak not according to this word, there is no light in them.

Secondly,

Secondly, A sound heart doth find a great deal of sweetness in the word of God, and digests it; it's like unto a healthy Stomach, a man that hath a healthy Stomach, he digests his meat, but a sickly Stomach digests it not: Take a man now whose heart is sound in Gods Statutes, he finds savour and sweetness in Gods word, and doth relish and digest his word, and lives upon it; in *Psal. 119. 10.* saith David of the Statutes of the Lord, *More are they to be desired than Gold, yea, than much fine Gold; they are sweeter than the Honey or the Honey Comb;* how sweet is Honey to you, and especially when it drops from the Comb; saith David in *Psal. 119. 103.* *How sweet are thy words unto my tast, yea, sweeter than the Honey to my mouth:* O Lord saith he, thy words they are sweet words, they are sweet to my mouth, they are sweeter than Honey to my taste; how sweet are they? they are sweeter than I can express or conceive; how did he relish the truths of God? his meditation was in them night and day, *And more do I esteem them, saith Job, than my appointed food:* The word of God is the food of the soul, and a man that hath a sound heart, he must live upon the word, he cannot go a day and not read the word, nor meditate on the promises; that's a sickly, if not a dead heart which doth so; but a sound heart will be feeding upon sound truths, relish and digest the same.

Thirdly, A heart that is sound in the Statutes of God, doth look at the Statutes of God for themselves, for their own sakes; many you know do look at learning, they will learn at the Grammar School, and they will profit at the University; but they do not look at learning for learning, but

for credit, and to get a living, and be some body in the world; this is base: So many look at the Statutes of God, but not for the Statutes sake; but that they may be encreased in knowledge, and be sav'd at last; but a sound heart looks at Gods Statutes for themselves, in *Psal. 119. I have chosen the way of truth*; and *v. 31. I have stuck unto thy Testimonies* O God, and he saith, *he doth prize them above thousands of Gold and Silver, and above great spoils*; and they are *his Songs in the house of his Pilgrimage*: why? he look'd at them for themselves; O! Gods Statutes, they are such precious truths, that let me have them, though I have nothing of the world: Some you know look at a Diamond, because of the shining and sparkling of it self; not because they shall Merchandize with it, and make themselves rich: So that's sound when a man looks at Gods divine truths, they are full of Glory, they are beams of Gods wisdom, there's excellency in them, this argues soundness of heart; but many look at the truths of God as suitable to their humours, they have such a lust, and this will agree with their lust; and so they will pick here and there, which argues unsoundness; as a sickly Stomach will pick a bit here and there; but a sound heart looks at Gods Statutes for themselves, and that excellency and worth is in them.

Fourthly, A sound heart labours to know the will of God, and seeing it to be the will of God, sticks not at hard things, at reproachful things; let the things be never so hard, never so reproachful, it sticks not at it: well, is this the will of God saith the sound heart, I will embrace it: saith Christ, *It is written in the volume of thy Book*

that

that I should do thy will, and loe I come ; but consider what this will is, thou must be a servant, thou must be persecuted into Egypt, thy life must be sought among the little Children, thou must be accounted an enemy to Caesar, a breaker of the Sabbath, thou must be reproach'd, and hanged upon a Cross, and be Crucified between Thieves and Murderers, what wilt thou go now ? I, it's written in the volume of thy Book, that I must do thy will, and loe I come, he sticks not at any or all of these things ; saith God to Abraham, Abraham, go and Sacrifice your onely Son Isaac unto me ; O Lord might he say, this is a hard business ; what, murder my Son ? what will my Wife say ? it will be her death ; what will the Nations say ? here was a bloody man to murder his Son, and so I may be put to death for it ; I but it was the will of God, and so he stuck not at it.

Fifthly, a sound heart may be known by this, that it is willing and ready to part with any thing for the Lords sake ; saith a sound heart, what will this do me good, if I lose my integrity, if I lose my sincerity, if I lose now my fitness to do God service by defiling my self : what shall I get ? you know the young man comes to Christ, and saith, *Good Master what shall I do to inherit eternal life ?* saith he, *keep the Commandements.* *Why all these things have I kept from my youth up ;* saith Christ, *go and sell all that thou hast and give to the poor, and come and follow me, and thou shalt have treasure in heaven.* One would think, here had been promise enough for him, and treasure enough for him ; but he had rotten principles in him ; he had the world in him, his heart was for the world, and the

the creature, and nothing of it for God. *Simon Magus* went further than this man did; he was a Professor, and got into a Church Relation; he brings out his bags of Gold and Silver, and would give them to the Apostles, that he might have that power they had, to give the Holy Ghost; but saith *Peter* thy heart is not right, therefore pray if it be possible that the thoughts of thy heart may be forgiven thee: But now a gracious heart indeed, will part with all; saith *Paul*, *I account all loss and dung*, Phil. 3. All my priviledges, all my learning, all that ever I have I account it loss and dung for the excellency of the knowledge of Jesus Christ; and say the Disciples, Master, we have left all to follow thee; and you know *Galentius* left all for Christs sake, and comes to *Geneva* that he might enjoy the Gospel: And the Martyrs they left their lives; what dearer than a mans life? yet they were ready to let go their lives, rather then to let go their soundness.

Sixthly, A sound heart is that which doth fill up all its relations, what relation soever it stands in towards God, towards man, towards the publick, towards its family; it will fill up its relations, *Acts 24. 16.* saith *Paul*, *but in do I exercise my self, to have alwayes a Conscience void of offence, towards God, and towards man*; saith *Paul*, I stand in relation to God, and I do exercise my self in this, that I may have my Conscience cleer and free; I will do all my duties towards God that he calls for, otherwise I shall not have a Conscience free; and towards men, in every relation I stand in towards men, I am careful to fill up those relations. So that a sound heart is wonderful cautious in doing any thing

thing in any relation that may not fill up its relation; as *Josbua*, Ch. 24. 15. *Let others do what they will, I and my house will serve the Lord*: Others will serve their lusts, and serve the times, and serve men, and serve Devils; but I and my house will serve the Lord: I am Master of this Family, and I will see my Wife and Children, and Servants, and all under my roof, to serve the Lord; so saith God of *Abraham*, I know that he will instruct and teach his Family, *Gen.* 18. 19. And so *David*, in *Psal.* 101. I will walk in my house with a perfect heart, I will not suffer a wicked person to stay within my Family. No Drunkard, no Swearer, no Sabbath-Breaker, no prophane wretch shall stay in my Family: So that a sound heart fills up its relations: some make no Conscience at all of their places, they are unfaithful, they can hardly be trusted in any place they are in, but they have no sound hearts; Husbands to Wives, Wives to Husbands, if not careful to please one another according to the word of God, their hearts are not sound; if Children be not obedient to their Parents, Servants serving their Masters, not with eye-service, but with singleness of heart as unto the Lord, their hearts are not sound; many will hear the word of God, and talk of good things, but care not for doing their duties in their places: how do they fill up their relations; but now, if you be sound hearted you will fill up your relations you stand in.

Seventhly, a sound heart can bear sharp afflictions very quietly and meekly, a sore Shoulder will bear no burthen, a Horse with a gall'd back will winch, and kick, and sting; take a hand that
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the skin is off, and pour vinegar upon it ; or lay Salt upon it, and how terrible is it? but if the hand be found it can bear it ; if the Shoulder be found it can bear a burthen ; if the Horse be found, he can bear the Rider ; so a sound heart can bear any burthen ; *Moses* was a meek man, and he bore all the burthen ; that was upon him : But now if the heart be not sound, there's fretting, murmuring, and repining ; when the heart is not sound every little thing doth disturb and disquiet it but when its sound, it's like Christ's heart, it can bear all burthens whatsoever.

Eighthly, A sound heart is the same towards God in the darkest dispensations that can be, as it is to God in the sweetest dispensations that may be : when God carries it most strangely, and most enemy-like unto the soul, that soul is the same towards God still, as it was towards God before in the most sweet and pleasing dispensations ; saith *Hab.* in his 3. ch. *Though the Fig-tree should not blossom, neither should fruit be in the Vine, the Labour of the Olive should fail, the fields should yield no meat, the flock shall be cut off from the soul, and there shall be no heard in the Stall ; yet will I rejoyce in the Lord, I will joy in the God of my Salvation : Though there be so great a famine as there is nothing left without or within, yet will I rejoyce in God ; a man uses to rejoyce in God when he hath abundance of the creature ; but saith *Hab.* Though none of all these be, and there be nothing but famine, and I am ready to perish, yet will I rejoyce in the Lord, his heart was sound, and he was the same towards God in one dispensation as in another ; So *Job* in the 13. ch. 15. v. *Though he*
*slay**

stay me, yet will I trust in him: I trusted him when I had all things abounding about me, and I will trust in him when all things are taken from me; a sound heart is the same at all times; *Who is among you that feareth the Lord, that obeyeth the voice of his servant, which walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay himself upon his God:* A sound heart will trust in God in Winter, as well as in Summer; in a Dark night, as well as in a Sun shine day; in *Phil. 4. I have learned, saith Paul, in whatever estate I am, therewith to be content;* I can want, and I can abound; God hath made my heart sound, and I can rejoyce in all conditions: The *Cananitishe* woman, Christ calls her *Dog*, here was a dark dispensation, but she calls him *Lord*: Lord the Dogs eat the Crumbs that fall from their Masters Table: So that if your hearts be sound in the Statutes, and in the things of God, your hearts will be the same towards God in adversity as in prosperity, in sickness as in health, in poverty as in glory and honour.

Ninthly, a sound heart will never turn aside from God, or out of his way, upon any pretence, perswasion, or advantage whatsoever; but keeps on in Gods way, in the Kings road, in the way of holiness, in the way of truth, in the way of righteousness; it keeps on in this way, and will not be warp'd or turned aside; it's said in *1 K. 15. 5.* That *David* did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him all the dayes of his life, save onely in the matter of *Uriah the Hittite*; through some violent temptations *David* turned
aside

aside once; but now here was the integrity and soundness of his heart, that he did that which was right in the sight of the Lord, and turned not aside from the things that he commanded him all the dayes of his life; so that a sound heart will not turn aside; 'tis not flattery, 'tis not fear, 'tis not advantage will make him do it; but God is God, Truth is Truth; as Christ hated iniquity and loved righteousness, so doth a sound heart; this is the way of God, and I will go this way faith a sound heart; in the *11. Acts*, they cleave to God with purpose of heart; the Apostle would not take money to give unto *Simon Magnus* the gift of the Holy Ghost; and a sound heart it will not be brib'd, it will not be couzened, it will not turn to the left hand or to the right hand, but goes right forward to the end of the way.

Tenthly, A sound heart hath a spiritual confidence and boldness in it, and can come unto the Lord in another manner than an unsound and corrupt heart can; I say it hath a spiritual boldness and confidence in it, *Heb. 10. 19. 22. having therefore Brethren boldness to enter into the holiest by the blood of Jesus*; how comes any to have a spiritual boldness? he must have his heart sound if he have any boldness in him; if his heart be guilty, if his heart be corrupt and rotten, there can be no boldness nor confidence; but being sound, a man hath boldness to enter into the holiest by the blood of Jesus. A man that hath interest in the blood of Jesus, hath a sound heart, and *v. 22. Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil Conscience*; here's that makes the heart good, and makes the heart

heart bold ; when the heart is sprinkled with the blood of Christ, the Conscience is made sound and good : and being thus, now let us draw near with a true heart, in full assurance ; such a heart as is sound, may come with assurance and confidence unto God, and beg of God what he stands in need of : this is the nature of a sound heart.

11. A sound heart depends upon God alone for all spiritual mercies, in 1 Cor. 1. saith the Apostle, *But of him are ye in Christ Jesus* ; that is, of God are we in Christ Jesus ; God hath drawn you to Christ, and stated you in Christ ; so that of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption ; who of God is made unto us. Those that are in Christ Jesus have soundness of heart, they have the very heart and mind of Christ : now saith he, who of God is made unto us, Wisdom, Righteousness, Sanctification and Redemption : That soul depends upon God for Wisdom from Christ, for Sanctification from Christ, for Righteousness from Christ ; for Redemption from Christ, it doth not depend upon its own Acts, its own Experiences, its own Graces, its own Comforts ; it doth not depend upon the Law, it doth not depend upon the Gospel, but upon God through Christ ; so that a sound heart sees through all unto God, who is the root and fountain, and fetches all from thence ; it takes up all from God, from God through a Covenant of Grace, from God through Christ ; so that as it is in *Isa. 45. 24.* *Verily shall one say, in the Lord have I righteousness and strength* ; I have it not from an Ordinance, I have it not in my self, but from God through Christ, from God through an Ordinance, saith David,

David, my soul wait thou onely upon the Lord, for from him cometh thine expectation.

12. Lastly, for discovery of a sound heart; a sound heart is that conforms to Gods word, not to the world, in *Rom.* 12. beginning; *be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, that acceptable, and perfect will of God.* When a man is transformed by the renewing of his mind, he is a sound minded, a sound hearted man; but till then he is a corrupt hearted man: Now if you be sound hearted, you will not conform to the world; but to the word, which is the will of God revealed; That good, that acceptable, that perfect will of God, you will conform to; saith *Paul* in *6. Gal.* 14. I am Crucified to the world; he now conforms to the good and acceptable will of God; for God would have us to look at Christ Crucified, and to dye to sin through the death of Christ, and *Paul* looks at Christ Crucified, and is dead to the world, and the world was dead to him, he would not conform to the world; a sound heart conforms not to the world, worldly worship, worldly customes, worldly fashions, worldly manners, but conforms to the word, therefore look to it; for few sound hearted there are, so many conform to the world, and so few to the word; but a sound heart will conform to sound Doctrine, the sound word, and not to the world that lyes in wickedness: and thus you see several discoveries of a sound heart.

Use 4. The fourth Use is of consolation, of comfort to all those that find they have sound hearts; have you sound hearts? hearts well principled with

With divine truth? have you hearts undivided and carried wholly to God? have you hearts that are healthy and sound? have you hearts that have truth of grace in them? hearts without hypocrisie and guile? hearts set for God, to do his will? you are then fit for Gods use and service, you are then like to the Lord Jesus Christ, you are precious in the sight of God, you are dear unto him, you have a blessedness then upon you; I, you are differenced, from all hypocrites, and such as shall perish; you are those that shall hold out to the end, you will be the honour and glory of the Gospel, you will be the honour and glory of the Ministry, *1 Thess.*

3. 8. *For now we live if ye stand fast in the Lord:* O you *Thessalonians* we live if you stand fast; if you be sound hearted, you will stand fast, you will continue to the end, and this will be our life; I, it will be your honour, and your Crown and Glory, if you stand fast; So that here's comfort, and great comfort to those are sound hearted.

Use 5. The fifth and last use of this point is to exhort men and women to labour to get soundness of heart, sound minds, sound spirits; see to it; for 'tis of concernment, that you have sound hearts; Lord, saith *David*, let my heart be sound in thy Statutes, O Lord let me have a heart sound in thy Statutes, though I have no Kingdom, though I have no Army, though I have no outward Comforts; yet let me have a sound heart.

I shall here first shew you how you may get a sound heart. Secondly, how you may keep a sound heart. Thirdly, some motives to press you on to it.

First, how to come to have a sound heart.

First,

First, If you would have soundness of heart, then labour to cleanse out of your hearts all that may corrupt your hearts, or make your hearts unsound; you know a Garment, if it have Dirt in it, Moths in it, wet in it, it will corrupt the Garment; therefore you will take a course to get out the Moths, and to dry it, and to beat out the dust, that so your Garments may be sound; if there be worms in the timber, it will rot and consume the timber; If there be ill humors in the body, you must out with them, or they will destroy the body; so if you would have sound hearts, you must cleanse out all that is of a corrupting nature; there are two things that make a corrupt heart principally. First, Erroneous opinions and principles. Secondly, Mens lusts. Now as for errors, they are call'd *the errors of the wicked*; wicked men take in wicked errors, wicked opinions, corrupt opinions, and these make corrupt minds corrupt consciences, corrupt hearts, and corrupt men and women: and so lusts, they are *deceitful lusts*; *defiling lusts*, Ephe. 4. 22. *That ye put off concerning the former Conversation, the old man which is corrupt according to deceitful lusts*: if you have a lust of envy, envy is rottenness to the bones, if a lust of pride, uncleanness, of covetousness, &c. you must put them off, you must cleanse your selves from them, you must wash and scower your hearts; so that if you would have sound hearts, away with corrupt opinions, away with deceitful and corrupt lusts.

Secondly, if you would have sound hearts, then labour to get sound truths into them, 2. Tim. 1. 13. *Hold fast the form of sound words which thou hast learned of me*: Timothy, I have taught thee whol-

sound and sound Doctrine, I have Preached unto thee the Gospel of Christ, I have given thee Rules and Laws whereby to direct thee; hold fast the pattern or form of sound words, or of wholsom words; there are corrupt words which are not sound; there are corrupting words, and such words do a great deal of hurt, as in the 2 Ch. 17.v. and *their words do eat as doth a Canker*; &c. These are corrupting words; gangreening words, words that eat out soundness, when men come with such opinions, as there's no Christ, no God, no Heaven, no Hell; and these Scriptures are not the word of God; Oh what Gangreening words are these; therefore hold fast the pattern of wholsom words, get sound words into your hearts, and they will make your hearts sound: Solomon tells you of *sound wisdom*, Prov. 3. 21. keep sound wisdom and discretion, there is an unsound wisdom, the wisdom of the world, the wisdom of the flesh: The word for *sound wisdom*, is חכמה which notes *essence*; the Law of God is *substance*, it is *essence*; get the truths of God into your hearts, and these will be *essence*, soundness and substance unto you: thy Law is within my heart saith David, and the Law was written in Christs heart, and they had soundness of heart; so that the way to have sound hearts, is to get sound truths into your hearts.

Thirdly, if you would have sound hearts, be much in examination of your hearts. Many go from week to week, and year to year, and never examine what hearts they have; but you should examine your hearts frequently, daily, and the more the better; you will look to your houses,

that they be wind tite and weather tite, you will look to your Ships whether they leak or no, and will you not look to your hearts, whether they be wind tite or weather tite? whether any wind of Doctrine have got into them? whether any corrupt lusts do stir in them? examine and say, what's my heart? is it sound in the Faith? hath it sound principles? is it healthy? is it undivided? hath it true grace? is it free from hypocrisie? if you examine your hearts, you will mind them and know what's in them; the Scripture puts you upon it, you have examples and Commands, *2 Cor. 13. 5. Examine your selves whether you be in the faith or no, prove your own selves; try whether you be Gold or Silver, true Gold or counterfeit Gold; prove your selves, know ye not your own selves how that Jesus Christ is in you, unless you be Reprobates; what, will you leave it at randome whether you be Reprobates or no? when a man comes to try himself, and finds he is sick, mortally wounded, or hath a plurisie, &c. he wil seek for remedy; so if you would take pains this way, you would come to soundness of heart quickly; in Psal. 77. 6. I commune with mine own heart, and my Spirit made diligent search. Commune with your own hearts, let your Spirits make diligent search if there be no worms, no weeds, no ill principles there, and that's the way to come to soundness of heart, therefore be much in examination.*

4. If you would have soundness of heart, then be sure not to bring your own sence to the Scriptures, but learn to know the sence of Scripture, and take up Scripture sence; many have unsound hearts because they put sences upon the truths of God, which

which they never will bear : You erre said Christ to the Sadduces , not knowing the Scriptures ; therefore bring not your sences to the Scriptures , but take the Scripture sence , and lay by your own ; and that you may have that , compare spiritual things with spiritual , as *Paul* saith , *1 Cor. 2. 13.* we compare one Scripture with another , and see whether it will hold currant ; for one Scripture may be dark , yet another may be light , and so the Scripture may go hand in hand : therefore if you would have sound hearts , take the sence of God in Scripture , his mind in his word , and not the opinions of men of corrupt minds , or of your own fancies .

Fifthly , Would you have soundness of heart ? then be willing to hearken to reproof , that's a thing that few can bear , but it shews they have unsound hearts ; reproof is call'd , a reproof of life ; and you shall find it's the way to have soundness of heart to hearken to reproof ; for every man is subject to erre and may step aside ; now reproof is a healing Medicine , and doth much good , *Prov. 5. 12.* saith he , *how have I hated Instruction , and my heart despised reproof ; my heart despised reproof , and therefore I have had an unsound heart that hath gone out after women , and spent estate and strength , and contracted guilt , the wrath and displeasure of God , and what was the ground of it ? why , I despised reproof ;* now look into the *15. ch. 31. v.* *The ear that heareth the reproof of life abideth among the wise ;* why , art thou dead , and hast a rotten and unsound heart ? a reproof is the reproof of life ; and when life comes , soundness comes ; now if thy ear hearken to the reproof of

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life,

life, thou abideſt among the wiſe, and *v. 32.* *he that refuseth Inſtruction, deſpiſeth his own ſoul; but he that heareth reproof, getteth underſtanding:* So that to hearken to reproof, reproof of Parents, reproof of Maſters, reproof of Miniſters, he that hearkens to theſe gets underſtanding, they prove the reproofs of life; and ſee in *1 Tit. 13.* *This witneſs is true, wherefore rebuke them ſharply, that they may be ſound in the faith;* ſharp rebukes make ſoundneſs in the faith, this is out of practice in our dayes, were it more in practice, that one friend would deal impartially with another in a wiſe and humble way, this would make ſound hearts every where.

Sixthly, Laſtly, to get a ſound heart go unto God, who hath the hearts of all in his hand, and can turn them and change them as he pleaſe, and make them ſound though they be never ſo corrupt and rotten; *Prov. 2. 7.* *He layeth up ſound wiſdom for the Righteous;* Parents, lay up ſound wealth for their Children, and God layeth up ſound wiſdom for his, and *Prov. 8. 14.* *Counſel is mine, and ſound wiſdom;* there's none hath true Counſel, and ſound wiſdom to give but God, wiſdom that hath eſſence and ſubſtance in it; therefore go to the Lord, and intreat him to give you of this ſound wiſdom. And you muſt go to him in good earneſt, go and cry to him for it; *Prov. 2.* *If thou cryeſt after knowledge, and liſteſt up thy voice for underſtanding; if thou ſeekeſt her as Silver, and ſearcheſt for her as for hid Treasures: Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.* If you will cry for her, and uſe means to get ſound wiſdom, God will give it, for he hath lay'd it up on purpoſe for you;
you

you are directed and shewed the way to get it : therefore cry to God, and put forth your utmost strength and power to get sound wisdom, that you may have soundness of heart, and desire God to give you his holy spirit, and that will make your hearts sound indeed ; for saith the Apostle, *God hath not given us the Spirit of fear, but of power, of love, and of a sound mind* ; Gods spirit is a spirit of truth, a spirit of wisdom, a spirit of a sound mind ; and will make you have a sound mind whensoever it comes into you.

The second thing is to know how to preserve a sound mind when you have gotten it.

First, have nothing to do with those that are unsound, neither unsound men, nor unsound books ; have nothing to do with them ; do you think ever to preserve your selves in a sound healthy condition if you will run where the Plague, the Pox, and the Leprosie are ? 'tis impossible you should ; but if you will preserve health, you will keep from these ; so if you would preserve your hearts sound, have nothing to do with unsound men, or unsound books ; *Tit. 3. 10. A man that is an Heretick after the first and second admonition reject* : have nothing to do with him, but to admonish him, and tell him of his corrupt opinions, and after the first and second admonition reject him ; his Heresie may spread, his words may be a Gangrene and may eat up the soundness of thy heart, if thou wilt have to do with him ; and so in the second Epistle of John, *Look to your selves, that we lose not those things which we have wrought ; but that we receive a full reward, for whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God ;*

he that abideth in the Doctrine of Christ, he hath both the Father and the Son; If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed. If any one come unto you, and bring not the Doctrine of Christ, the Doctrine of Christ in the true sence of Christ; but with their own fancies, sences, glosses, and corrupt mixtures, receive him not into your house, and what will you receive him into your hearts? bid him not God speed, but bid him be gone like a Deceiver, an Imposter, a Jugler, an Enemy to God and Christ: and in Rom. 16. 17. saith the Apostle, *I beseech you Brethren, mark them which cause divisions and offences, contrary to the Doctrine which ye have learned, and avoid them: If men come with Doctrines and opinions, contrary to*

Παρα τὴν διδασκαλίαν, which is
ἐν ἐκείνῃ τῇ διδασκαλίᾳ.
1. Tim. 6. 3.

the Doctrine you have received, or besides it, so is the Greek, and make divisions and dissentions, in Churches, in Families; avoid them, have nothing to do with them.

Secondly, if you would preserve your hearts sound, then take pains about your hearts to keep down all lusts that are stirring; for unless you keep under your lusts, you will never keep sound hearts; you must do by your hearts as by your Gardens, would you have a neat garden? you are oft digging, oft cutting down the weeds; so you must do with your hearts; when any lust arises you must be sure to keep them under; do as by your Ships, if there be a leak, you fall a pumping presently; There are many that have an itching desire or humour after some novelty, some new notions and opinion; and when they hear of a man
hath

hath some new doctrine, new notions, or new opinion, they must hear him; but mortifie this lust, this humour, and then you shall live, live sound in the faith, and dye comfortably, dye in the Faith, dye in the Lord; but if you will not, you are in hazard of miscarrying soul and body to all Eternity: Therefore saith *Solomon*, *keep thy heart with all diligence*. Suffer not any lust to get in; suffer not any truth to start out; therefore keep your hearts with all diligence.

Thirdly, Would you preserve your hearts sound, then be much conversant in the word of God: that which makes a sound heart, preserves a sound heart; the form or pattern of wholsom words is the word of God; so your minding and meditating on the word of God, & keeping to the word of God, will keep your hearts sound, *Psal. 119. O how I love thy Law! it is my meditation all the day*: I love thy Law for it self, I love thy Law for its purity, I love thy Law for its soundness, and for the soundness it works in my heart; I love thy Law, and it is my meditation all the day, and all the nights too, *Psal. 1. 2. and Ps. 119. 104. Through thy precepts I get understanding, therefore I hate every false way*: If there be a false way without, I hate that; if there be a false way within, I hate that; so that if you would have a sound heart, meditate much upon the word of God; his words are wholsom words, and make the heart sounder and sounder every day.

Fourthly, if you would have your hearts sound, then whatsoever the sickness or disease be, put forth frequent acts of faith upon Christ Crucified; about Christ and his Death, Christ and his blood,

Christ and his merits, Christ suffering for sin and Sinners : the more faith is acted upon Christ Crucified, the more sound will be your hearts, for the blood and death of Christ are of a cleansing virtue, a sin-killing virtue, a soul-healing virtue, and will make your hearts gracious and sound indeed, *1 John 1. 7. The blood of Christ cleanseth us from all sin* : if we do believe in him, his blood cleanses from all sin, cleanseth from all the guilt of sin, and purges the dead works out of your Consciences ; it cleanses from the power of sin, and there will be a death upon your Corruptions : O look upon him whom you have pierced so often with your sin, and put forth acts of faith, and you will find virtue from Christ, and will dye to sin, and live to God.

Fifthly, If you would be sound hearted men and women, and not led away with errors, nor with the evils of the times, then have God constantly in your eye ; God is present every where, he is in you all, through you all, and over you all : And did you see God, and set God before you, and acknowledge Gods presence and eye upon you, you would not meddle with weeds, you would not meddle with errors, you would not give way to lusts, *Psf. 16. saith David, I have set God at my right hand and therefore I shall not fall, I have set God alwayes before me, I look upon God, and I see God looking upon me, God is at my right hand, I can do nothing but what God would have me do, therefore I shall not be moved ; the Corruptions of my heart shall not move me to go this way or that way ; but I will keep them under, and not suffer them to rise and*
appear

appear in the sight of God : did men and women more mind God, the presence and authority of God over them, they would not be led away, nor entertain nor practice corrupt things; but they would approve themselves to God, and then the heart is sound when it is approv'd to God.

Sixthly, Lastly, if you would keep your hearts sound, regard oft your latter end, remember Death, remember Account, remember Judgment; saith the Lord, *O that they were wise, that they understood this, that they would remember their latter end*; they go out to other Gods, and false worship, and they practice base things, violence and blood is among them, but what's the reason of it? they are not wise, they dont understand this, they do not remember their latter end, that they must dye, that they must give account, that they must be judged and disposed of to all Eternity: Did they remember this, they would never leave me nor my wayes, nor be seduced, therefore if you would keep your hearts sound, remember your latter end; you must dye, you must give account to God, and be judged to all Eternity.

Now some Arguments, or motives, why men and women should keep their hearts sound.

First, you should do this, because there's an hour of Temptation coming upon you; *Rev. 3 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of Temptation, which shall come upon all the world to try them*: there is an hour of Temptation that must come upon the whole world to try them; what will become of you now if you have unsound hearts, when the time of Tempta-

Temptation comes : if you be stubble you will burn ; if you be rotten you will be thrown by , if you be unsound, wo be to you ; there is an hour a coming, and an hour of Temptation , and it will try men and women to the quick ; well, if God will come and try you , then get sound hearts , and keep sound hearts ; for there will be such an hour e're long : Nay is there not such an hour at this time , God is sifting and trying the Nation by wayes and means that seem best in his wisdom , to discover Men what they are : and it may come upon you and your Families very suddainly, a fiery Tryal may come upon you.

Secondly, We should do it , because there are very few men and women in the world have sound hearts ; In *Sodom* there was one *Lot* had a sound heart ; but what had all the rest ? in the old world there was one *Noah* found favour and grace in the eyes of God, and had a sound heart, he was sound in the faith , and sound hearted towards God and his worship ; 'tis very rare and hard to find a sound hearted man, a faithful man, saith *Solomon* who can find ? one of a thousand ; he found but one man of a thousand , and in *Phil. 2.* *All seek their own and none seek the things of Christ* : It's very rare , very hard to find out a sound hearted man.

Thirdly, Consider , that an unsound heart is very grievous and burthenfom ; like a sore leg or a sore arm, O how burthenfom and grievous is it ? but what if a broken leg or arm, that's more burthenfom ; if you have unsound hearts, you will be full of guilt and full of fears , and this will be a burthen unto you, and a great burthen unto you to have guilt and fears upon your spirits, they may
sink

link you; see what the wise man saith, in *Pro. 14. 30.* *A sound heart is the life of the flesh, but envy the rottenness of the bones.* A sound heart is the life of the flesh; if a man be sound hearted, he will be lively and chearful; but if he be unsound hearted, he will be like a dead man; *envy* is the rottenness of the bones; every sin tends to it: if a man have an unsound heart, he will have many lusts and sins, and every one will be rottenness to his bones; *Nabal*, his heart was as a stone within him, the righteous is bold as a Lyon; he is full of courage and mettle; but a wicked man, he that hath an unsound heart, he flies when none pursues him: his heart is his torment, his heart is his hell, it will be a burthen unto him.

Fourthly, A man should labour to keep his heart sound, otherwise he can never love the Lord Jesus Christ in truth; an unsound hearted man, will love somewhat else more than Christ; but *Eph. 6. last*, *grace be with all them that love our Lord Jesus Christ in sincerity*; a man of an unsound heart, cannot love Christ in sincerity, for sincerity is one part of a sound heart: if therefore you would love the Lord Jesus in sincerity, in truth, get soundness of heart, and keep your hearts sound: let not your hearts be divided; let not your hearts be Hypocritical; they are unsound hearts, but let your hearts be sincere, and then you will love the Lord Jesus Christ in sincerity; but if you do not, what saith the Apostle, *1 Cor. 13. 2.* *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*: If any man love not the Lord Jesus Christ, that is, if he love him not in sincerity, for if he seem to love him, and it be otherwise, so
much

much the worse, he will have *Anathema* and *Maranatha* with advantage; if you have an unsound heart you cannot love Christ sincerely; but now if you would have this testimony that you love the Lord Jesus in sincerity, *get soundness of heart, keep soundness of heart.*

Fifthly, you should do this, because the Lord himself is coming to Judgment, *James 5. 9. grudge not one against another Brethren, lest ye be condemned, behold the Judge standeth before the door:* The Judge is very near, he is knocking at your door, he is coming to Judge you, and it will not be long but you must be Judged, and the Lord (I say) stands at the door, therefore look to it that your hearts be sound: what will become of you if the Lord find you Hypocrites, if the Lord find you unsound hearted men and women, if he find your hearts are divided between him and the world; that they are sick with lusts, that you are under the dominion of sin, that you have but seeming grace and not real grace, what will become of you? the Judge is at the door, and you may go this night for ought you know: Thou fool this night shall thy soul be taken from thee: look to it that your hearts be sound, for God will search you to the quick, he will discover men and women what they are to the full, and open every secret.

Sixthly, Lastly, labour for soundness of heart upon the account of the Text, *Let my heart be sound in thy Statutes, that I be not ashamed:* you will be ashamed one day if your hearts be not sound: And so I come to the last point; and that is,

Obs. 4. That those that have not soundness of hearts, sooner or later will be made ashamed. In *Prov. 26. 26.* whose hatred is covered by deceit, his wickedness shall be shewed before the whole Congregation; when men do cover up their wickedness and have unsound hearts, they hate their Neighbor and give them sweet words and the like; but they hate them in their hearts: and the man whose hatred is covered by deceit, his wickedness shall be discovered before the whole Congregation: *Laodicea* was luke-warm, and had a rotten heart, and did not God say, I will spew thee out of my mouth? *Judas* had a rotten heart, and was he not discovered and ashamed? *Judas* the Traitor: and the Scripture is full of such instances every where, there is no need to stick upon it.

Now for the word *Shame*. (not to trouble you with many things) There be three things make a man ashamed; all which will be found in an unsound heart.

First, when a man shall be found that which others did not think him to be, and he thought not himself to be: as when a man is prov'd a Bankrupt; others thought him to be a man of credit and wealth, and it may be he did not think himself to be one; but when he comes to be prov'd to be one, he is discovered to be that he was not; so in *Rev. 2.* Thou hast tryed them, and found them Lyars; they said they were Apostles, but they were found by the Church to be no Apostles, but Lyars, and now they were ashamed: so they that said they were Jews and were not; but he's a Jew that is one inwardly, and not outwardly only, unsound hearted men will be found ~~that~~ which they

they are not in their own apprehension, and in the judgments of others; now this will bring shame, when men shall be found that which they are not at present; and which they were not in the judgment of others.

Secondly, that which brings shame is disappointment: when men are disappointed of their expectations, *Jer. 14. And their Nobles sent their little ones to the waters, they came to the pits and found no water, they returned with their vessels empty, they were ashamed, and confounded, and covered their heads.* So that disappointment causes shame, as in *Isa. 20. 5. They shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their Glory;* So that when men are disappointed of their expectations, then they are ashamed; now unsound hearted men they will be disappointed of their expectations; they look for Comfort, Peace, Heaven, happiness and Glory, but they shall be disappointed, the five foolish Virgins, they thought to go in to Heaven, but they were disappointed of their expectation, and so greatly ashamed.

Thirdly, When great evils not look'd for come upon men and women, then they are ashamed; *2 Sam. 10. 5. The men were greatly ashamed;* there were Ambassadors sent to *Hanan*, and he cuts off half their Beards, and half their Garments, and here was evil come upon them they look'd not for, and they were greatly ashamed; so men that are unsound will have evils come upon them that they look'd not for; God will bring evil upon them that they look'd not for, evil upon their States, and evil upon their Names, and evils upon their Bodies and Souls, and this will make them ashamed.

Now

Now this shame frequently is in this life, but alwayes at the day of Judgment.

In this life, how are men asham'd? what a multitude of men in these dayes are discovered to be unsound hearted, full of rotten principles, Errors, Heresies, and sinful compliances? and this is their shame: what a multitude have divided hearts between God and *Mammon*? what a multitude are discovered to have but seeming grace, and no truth of grace in them? what a multitude of Hypocrites have we in the world, that have pretended fair and high, and yet now their Hypocrisie appears? they have left the sweet Grapes of *Canaan*, for the stinking Garlick of *Egypt*, what a multitude have we whose hearts are not set to practice what they hear? these are all unsound hearted, and these are discovered, and more and more shall be discovered daily. But at last when the Goats shall be set at the left hand, and the Sheep at the right hand, and Christ shall say go ye Hereticks, go ye erroneous persons, go you Apostates, go you prophane wretches, go you Persecutors begon to hell, to the Devil and his Angels; now they shall be ashamed and confounded for ever; So that God he hath his time sooner or later to discover unsound hearted men and women.

Now that that I shall do here, shall be first to shew you who are like to prove unsound and corrupt hearted men and women. Secondly, to give you some Directions, or Arguments to prevent unsoundness of heart, shame and confusion.

First, who are like to prove rotten and unsound at the heart.

First,

First, those who do receive truth into impure hearts, into divided hearts; truth is holy, truth is pure, and truth never dwells or abides long but in a pure heart; tis true, truth doth sojourn sometimes in a corrupt heart; *Lot* he sojourns in *Sodom* a little while; *Christ* lay a while in the manger, but he staid not there long: and so mens corrupt wills thrust out truth out of the heart, it will not let it stay long unless the heart be pure and holy, *1 Tim. 3. 9. holding the mysterie of the faith in a pure Conscience*: That is, holding the Doctrine of the Gospel, and a pure Conscience; unless mens hearts and Consciences be pure, they will never hold the mysterie; they may have some part of the mysterie conveyed unto them, which may visit them a little while, but their hearts and Consciences cannot hold the same, and then such men and women will prove unsound at the latter end.

Secondly, They are like to prove unsound who do take upon them the profession of Religion and Godliness, and do much, and go far, but not for right ends; many have their ends why they will profess Religion, why they will have a form of Godliness, and why they will do this and that; they have their ends why they will get into Church-fellowship; some will profess Religion and go far for credit, esteem, and respect; when Religion is in fashion, in credit and esteem, they will be religious; so Scribes and Pharisees sought honour of men; and so we have those seek honour and credit of men, and because of that they will enter upon Religion, but they will not be sound; some do it for preferment and advantage; some
again

again for livelyhood they are poor, mean and low in the world, and have heavy pressures that way, and therefore they will get into a Church that they may be maintained, and so live by the sweat of others, and think the Church is bound to maintain them and theirs; such men as these will prove unsound at the last; but have you no better ends to move you then these to be Religious, and to look unto Gods Statutes? Let my heart be sound in thy Statutes; the Glory of God must be your end, the good of Souls must be your end, the good of your own soul, and all other ends must be lay'd by; now if men have not such ends as these, they will prove rotten at last, and will be discovered to their shame.

Thirdly, Those are like to prove unsound at last and be ashamed, who have not seriously considered what it may cost them to profess the Gospel, to be Christians, to enter into Church state, and are not resolved to buy the Pearl, though it be at the dearest rate, they will prove unsound; it may cost you something to be Christians; so in *Luke 14. 26.* and so forward; *If any man come to me, saith Christ, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life; Mark, he cannot be my Disciple; and whosoever doth not bear his Cross and come after me, cannot be my Disciple; for which of you intending to build a Tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it; least haply after he hath lay'd the Foundation, and is not able to finish it; all that behold him, begin to mock him; saying, this man began to build, and was not able to finish, &c.* if a man have not seriously considered

dered what it may cost him to build up Christiani-
ty, to build up his Soul, he will faint and not fi-
nish; why? it may cost him the hatred of Father
and Mother, of Wife and Children, of Brethren
and Sisters, yea loss of life, it may cost him all
these; if he have not considered this, and cast up
what it may cost him, this man will never finish;
but give over, and give back when it comes to the
trial, therefore in *v. 53.* its said, *So likewise whosoever*
he be of you, that forsaketh not all that he hath, he can-
not be my Disciple. If a man do not sit down and
seriously weigh, it may cost me all that I have:
the Jews would not forsake the honour of the peo-
ple, *Joh. 5.* *How can ye believe that seek honour one*
of another? it may cost you a right hand, a right
eye, it may cost you all your wisdom and all your
parts, *1 Cor. 3.* *Let him that thinketh himself wise,*
become a fool that he may be wise; Christ tells you in
Math. 13. of the good Merchant: *The Kingdom*
of Heaven is like unto a Merchant-man seeking goodly
Pearls, *who when he had found one Pearl of great price,*
went and sold all that he had, and bought it: he
considered what a Pearl this was, a goodly Pearl,
a rich Pearl, not such a Pearl again in the world;
well, is it such a Pearl? I will part with all that I
have for it: Now if men and women do not cast
aforehand what it may cost them to be Christians,
a thousand to one but they will let go Christ; the
Gadarens let him go for their Swine, *Judas* let
him go for thirty pieces of Silver: *Buy the truth,*
and sell it not: buy it whatsoever it cost; when
hard things come, and men have not considered
how they are like to part with their livelyhoods,
liberties and lives, they will bid farewell to Christ,
and

and farewell to the Gospel, and farewell to Profession : and thus many have done in our dayes, and in former times : Such are like to prove unsound.

Fourthly, They are like to prove unsound who do not mind the love of the truth, as well as truth it self, and receive the love of the truth, 2. *Thess.* 2. 9. 10. saith the Apostle there, *'because they received not the love of the truth, that they might be saved.* There are three things in every truth very considerable : there's the notion ; there's the loving of truth, or love of truth ; and there's the power. The *notion* respects the head, and that every man may have. The *love* respects the affections, and that few have. The *Power* respects the whole man, head, heart, and all, and that onely the Godly have : Now though men receive the notion of truth, (as the Devils may, and so wicked men) yet they may have unsound hearts ; and if you have not the love, you will never have the power ; and unless you have the love and the power, your hearts will be rotten and unsound for ever : Therefore see what's said here ; *And for this cause God shall send them strong Delusions that they should believe a lye, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

Fifthly, That man or woman which doth receive truth, and withhold truth in unrighteousness ; so that he doth not glorifie the God of truth, nor walk answerable unto truth, that man will be found unsound at the last, he will be discovered and made ashamed : many receive truth, and then they imprison it, as they did *John* ; they shut him up in Prison ; and so many have truth but they imprison it ; and if it makes a bustle in their

hearts, they put a gag into the mouth of truth, that it shall not speak any further, *Rom. 1. 21, 26. Because that when they knew God, they glorified him not as God, neither were thankful: When they knew God; they had notions and truths, and received the knowledge of God; They did not glorifie God as God, but imprisoned those truths; therefore, For this Cause God gave them up to vile affections; God left them now to the corruption of their own hearts; they were unsound, and were ashamed and confounded at last: Therefore if truth comes in from a God of truth, and you do not glorifie that God of truth, nor walk answerable to the truth, fear unsoundness there: it's said in Luke, that he that knew his Masters will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; if thou knowest thy Lord and Masters will, he hath reveal'd his mind unto thee, and now thou doest not walk answerable to that, thou hast an ill heart, thou hast a corrupt Spirit, and thou shalt be made ashamed; yea, thou shalt be beaten, and that with many stripes: do not many know they should not prophane the Lords day, and yet will do it; they will be Drunk, Whore, Game, idle it abroad in the Fields; these men shall be beaten with many stripes. Many know they should not wrong their Neighbors, nor oppress the poor, and grind the faces of them, but they will do it, these men are ill Servants, and the Lord will appear one day, and discover them, and beat them, and grind them to powder; so that wheresoever truth comes and is imprisoned, and the God of truth is not glorified, nor men walk answerable, there's*

there's rottenness of heart, and men will be ashamed at the last.

Sixthly, Those who are forward to censure and judge others when themselves are guilty either of the same sins, or of sins equivalent and proportionable for their nature to the sins of others, that they condemn, this argues unsoundness of heart, and will prove a shame unto those persons at the last; in *Math. 7.* Judge not that ye be not Judged, for with what Judgment ye Judge ye shall be Judged, and with what measure ye meet, it shall be measured to you again, and why beholdest thou the mote that is in thy Brothers eye, but considerest not the beam that is in thine own eye? hast thou no beam? no mote? thou shouldest cast out that; but now when a man hath a beam in his own eye, and sees a mote in anothers, that's evil: Or how wilt thou say to thy Brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye? Thou Hypocrite, mark here's unsoundness, art thou a greater sinner and condemnest lesser sinners? Thou Hypocrite; and woe to Scribes and to Hypocrites! in *Rom. 2.* beginning; Therefore thou art inexcusable, O man, whosoever thou art that Judgest: For wherein thou Judgest another, thou condemnest thy self; for thou that Judgest dost the same things; But we are sure that the Judgment of God is according to truth, against them that commit such things: thou judgest and condemnest another, and yet doest the same things; what if I condemn another for breaking Covenant with men, when I break Covenant with God my self, am not I a greater sinner? I do the same things, and the Judgment of God is according to truth, and God will Judge; take heed then of censuring others,

others, of Judging and Condemning others least you condemn your selves; you declare the rottenness of your hearts, and you will be found rotten at last.

Seventhly, If men profess Religion, and be zealous towards God, and yet be without mercy, and without Justice; these men will be found unsound and rotten, and be ashamed at last: There are many in these dayes are zealous, and will hear the word, and that's to be commended; but withall, let them not rest in the duties of the first Table, but let them do the duties of the second: In *James 1.* saith the Apostle there, *If any man among you seemeth to be Religious, and bridleth not his Tongue, he deceiveth his own heart, and this mans Religion is in vain; pure Religion and undefiled before God and the Father is this, to visit the Fatherless and Widdows in their distress, and to keep himself unspotted in the world.* To shew mercy, here's Religion; if I seem Religious and not be merciful, merciful to the afflicted, to the Widdow, to the Orphan, to the Poor, to the Prisoner, my Religion is all vain: a dead Religion is like a dead Faith; and so for acts of Justice, *1 Job. 3. 10.* *In this the Children of God are manifested, and the Children of the Devil, whosoever doth not righteousness, is not of God.* Who is he of then? he is of the Devil; 'tis not talking of Righteousness, but doing Righteousness, unless men and women will keep their promises, unless they will pay their Debts, unless they will pay their Servants wages, unless they will pay their Rents, unless they will pay what's borrowed, unless they will restore what they have defrauded; what Religion is here? Heathens will deal justly and

and Righteously : And therefore those that say they are Christians, and not Righteous, they are of the Devil, and not of God.

Eighthly, They have unsound hearts, and will be ashamed, who take up Religion upon wrong grounds (I told you before upon base ends) and a multitude of people take up Religion upon wrong grounds; some take up Religion upon a State account, the countenance of a State; the State doth countenance Religion, and make Laws for Religion, and the like, and upon this account they take up Religion; thus was it in King *Edward's* dayes; when he came, then many turned Protestants, who were Papists before; but when Queen *Mary* came in, and there was another face of things, then they turned Papists again: and in Queen *Elizabeth's* dayes, then they turned Protestants again: And thus many in these dayes, because there is a state Religion and Worship, they desert their former principles and professions and fall in with what is present; such men are unsound, and will be discovered one day to their shame: Many from the Customes of the places where they live, it's the Custom of the Town, or of the place, it's the Custom of the great ones to hear the word on the Lords day, or to Pray, and Read, and the like; and so upon this account they will become Religious; others upon the account of their forefathers, oru forefathers did so and so, and therefore they will do so; others upon the account of education, but these are unsound grounds, and at one time or other such men and women will be discovered to be rotten-hearted, and will be made ashamed of their Religion;

gion; and therefore men and women should look to the ground; Is it the command of God? and because you find it's written in the book of God? Is it out of love to God, and glorifying of God, and saving of your Souls according to the will of God? unless it be thus, all your grounds are false and vain.

Ninthly, They are like to prove unsound, and to be ashamed who have their hearts soaked in the things of the world; who are strongly carried out to them, and are taken up with these outward things, they are like to be ashamed at one time or other; it's said in *James 4. 4. Ye Adulterers and Adulteresses, know ye not that the friendship of the world is enmity to God? whosoever therefore will be a friend of the world is an enemy to God*; tell me now whether any Adulteresses, or Adulterers have a sound heart; all those that are friends to the world, and have their affections carried to the world, are they not enemies to God? are they not Adulterers? Men that are lovers of the pleasures, profits, honours and fashions of this world, are unsound hearted, and will be discovered at one time or other, *1 Joh. 2. 15. Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him*: and if that be not in him he is an unsound hearted man, and will be discovered one day to be so: *Demas*, he professes Christianity, he goes along with *Paul*, but because the world was in his heart, he leaves *Paul*, and embraces the world; and *Dorotheus* an Ecclesiastical Writer, he tells us that he went to *Thessalonica*, and there he turned an idolatrous Priest: *Paul* tells you plain enough, in the

1 Tim.

1 Tim. 6. 9, 10. *They that will be rich; some men and women are resolved to be rich: they will be rich in spite of all, they know it's but rising early, and lying down late, and using their wits and their hands; But they that will be rich, fall into Temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil: is this heart sound now? is that heart sound that hath the root of all evil in it? look to it, those that have their hearts soak'd in the world, and carried out to the things of the world, they are rotten; and so they will be discovered to be, one day to their shame: therefore David saith, incline not my heart to covetousness; O let not my heart go out to the world, lest I be ashamed.*

Tenthly, Their hearts are unsound who have a secret dislike of the wayes and things of God, and the strictness of Religion: many men though they will not openly and outwardly speak against the wayes of God, against strictness and holiness, exact and circumspect walking; yet they have a secret dislike of them, a secret slighting of them, and they do not approve of them, and think men may be too strict; such men their hearts are unsound, and they will be discovered one day; saith he in *Mal. 3.* ye have said it is in vain to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of Hosts? They had slight thoughts of the wayes of God, and they were rotten and unsound (but there were others spake otherwise, & they were Gods Jewels) & they would not joyn with the wayes of God, but rather did withdraw
from

from them, *Heb. 10. 25.* Not forsaking the assembling of our selves, together as the manner of some is; we need not be so strict, nor so oft in prayer, and hearing, and in speaking of the things and wayes of God; the Commandements of God are grievous to them, *1 Job. 5. 3.* when Gods Commandements are grievous to a mans heart or spirit, it's a sign he hath a sick heart, a sore heart, a corrupt rotten heart; when the Commands of God that would make them sound, are grievous to them: Many care not for examining their own souls, when as the Scripture saith, *prove your selves, examine your selves, know ye not your own selves that Christ is in you except ye be Reprobates, walk circumspectly, redeeming the time;* such men have unsound hearts, and one day they will be discovered to their shame.

II. Those that can walk up and down in the world, without having their thoughts carried unto God, that can go all the day long and never think of God, or Heaven, or Eternity, or Christ; these men have unsound hearts, in *Prov. 23. 17.* saith the wise man there, *Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long:* A man should have God in his thoughts all the day long, and should be fearing God from morning to evening, and sanctifie God in his heart, and make him his dread and his fear: wheresoever he goes, a man should be afraid to displease God, in any place, in any Company, at any time; but now when a man goes up and down all the day long, and never thinks of God, nor fears God, this man is rotten at the heart, he hath an unsound heart, for he cares not for God, nor for his Company;

pany; depart from us, say they in *Job*, we care not for thy company: So though this man saith it not with his Tongue, yet he saith it with his heart; *The fear of the Lord is a fountain of life to depart from the snares of death*: how can you depart from the snares of death, when you are not in the fear of God? Some fear God in time of Thunder, or in a common Plague; but to live in the fear of God all the day, all their lives, they know not what it means; these have unsound hearts and will be ashamed,

12. Whosoever doth presume upon the merits of Christ, and the mercies of God, and walk loosely, they are unsound hearted, and shall one day be ashamed; 'tis a common thing in these dayes for Christians to presume upon Christ's merits, why did not Christ dye for sinners? is not God merciful? yes, but must you walk loosely now? Christ did not dye for sinners that they might go and sin, neither is God merciful to encourage you to sin; but you will find Christ a Stone to grind you to powder, and Gods mercy to be fury and vengeance to you that do so; in *Rom. 8. 1. There is therefore now, no Condemnation to them that are in Christ Jesus, which walk not after the flesh, (mark) but after the Spirit*: If men do presume upon Christs merits, and Gods mercies, and say they have a part in God and Christ, they must not walk after the flesh; but if you walk loosely, you walk after the flesh; what, Drink, Swear, Whore, Lye, Cheat, Rail, Slander, Backbite, Defraud, and Couzen in Bargaining and Selling? you walk after the flesh, you have no interest in Christs merits, there's condemnation and nothing but

but condemnation to you ; and mark what's said in *1 Joh. 2. 6.* *If any man say he abides in him , that is, in Christ, he must walk as he walked :* what dost thou say thou art a Christian ; thou hast a part in the merits of Christ ; and in the free grace and mercy of God ? then must thou walk even as Christ walked in the world ; what's thy walking ? is it so ? is it becoming the Gospel ? is it no otherwise than what Christ himself would do ? then thou mayest have comfort ; but if it be otherwise , deceive not thy self , thou hast an unsound heart, and thou wilt one day be ashamed.

13. They are unsound hearted who do account themselves rich , strong , wise , knowing , and full , those that are conceited of their own worth, of their own excellency , of their own ability ; and as they have unsound hearts, so they will be discovered one day for rotten hearted men and women. It is incident to you all to have too high thoughts of your selves. *Paul* tells you in *Gal. 6. 2.* *If a man thinks himself some body when he is nothing , he deceives himself ;* why should the Apostle lay down this Rule, but that it was the practice of the Christians then ? these *Galatians* thought themselves wiser than *Paul* , they must have another Gospel, they must go another way to Heaven, we will not be tyed to these wayes ; they thought themselves some bodies, when they were nothing, and so deceived their own souls ; O foolish *Galatians* ! they were fools indeed : And the Church of *Laodicea* is a pregnant instance for you all to take notice of ; she said she was rich , full , and wanted nothing ; here was a Church had Privileges, Ordinances , Enjoyments , Apostolical men

men in her ; yet what saith Christ ? thou art blind, thou art naked, thou art poor, thou art miserable, thou wantest all things ; was not her shame discovered ? that Christian that is conceited of himself, his Parts, Gifts, Graces, Comforts, Priviledges, Enjoyments, or Relations, whatsoever they be, that Christian is an unsound man, and his shame will appear one day.

14. Those Christians that do things in their own name, and in their own strength, they are unsound, and they will be discovered, and their shame will be thrown in their faces in due time : where almost is there a Christian, but doth all in his own name, and in his own strength ? I can do this and that saith one, I can do so and so, what canst thou do poor creature ? Christ tells thee, without me ye can do nothing, nothing to purpose, nothing to please God, nothing to afford you comfort or peace, nothing to further your salvation without Christ ; the Apostle tells you, *We are not sufficient ; I Paul am not sufficient to think a good thought ; well, see the Rule, Col. 3. 17. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus ; don't do it in your own name, you are unsound, if you do ; your principles are not right, your knowledge is not right and sound ; but whatsoever ye do, do all in the name of Christ : what Christians, and do any thing in any name but in the name of Christ ? you are base Christians, and you should do all in the strength of Christ, 2 Tim. 2. 1. My Son, he speaks to Timothy an Evangelist, a man full of grace and of the spirit ; My Son be thou strong through the grace that is in Christ ; saith David, I will go forth in the*
name

name and strength of the Lord, and make mention of his righteousness, and of his onely; and in Isa. 44. 25. Verily shall one say, in the Lord have I righteousness and strength; what made Peter fall but this, that he went out in his own strength; I will dye ere I will deny thee? O poor Peter, he did then presently deny him, once, twice, he denyed him with execrations.

15. Men prove unsound and are ashamed that do either joyn any thing of their own to Christ, or fetch their comforts any where else then from Christ; most men and women joyn something of their own with Christ; I will do what I can, and I hope Christ will do the rest: Alas poor creature, dost thou joyn thy self with Christ, and make thy works and thy sufferings equal to Christs, and give them the honour that Christ must have? thou art undone, Christ must save alone, or he will not save at all; Christ doth all alone without thee, he looks for nothing from thee, Rom. 9. 32. *wherefore, because they sought it not by faith, but as it were by the works of the Law*; we read saith the Jews, and we Pray, and we offer Sacrifice, and we burn Incense, we keep Sabbaths, Solemn Feasts, and new Moons; and what must we not bring in our own Righteousness with Christs? must all this be lay'd by; they would have it as it were by the works of the Law; and Ch. 10. 3. *they being ignorant of Gods righteousness, they did not know that Christs righteousness alone must do it, and Christs obedience, and Christs sufferings must do it; but going about to establish their own righteousness; they have not submitted themselves to the righteousness of God; and so they were unsound*

sound hearted, and undid themselves; for when men or women bring any thing to Christ, they undo themselves; you must come without money to Christ, without righteousness, without your duties, without your own actions and the good of them; for what's all your goodness but as a morning cloud? therefore whosoever will bring ought to Christ is unsound and will be ashamed: and so are you if you fetch your comfort from any but Christ; there are many poor Christians which are shaken very much, & are empty of all is good in their own eyes, yet they will fetch their Comfort from elsewhere than from Christ; they will fetch their comfort from the promises, from God immediately, or from the Ordinances, or the Minister, or some good Christian, or Godly friend; but know that if you fetch your comfort any where but from Christ, it will never hold; is not Christ the consolation of *Israel*? God hath given Christ to send the Comforter, and you must have your comfort in Christ; for all the promises of God in Christ are yea, and in him, *Amen*; the promises are made first to Christ, and you must take up the promise in Christ, and draw the comfort out of the promise through Christ, and you must go to God through Christ; what comfort to you from God out of Christ? it's nothing but discomfort; if we will take up comfort any way but by Christ, we go the wrong way to work, and undo our selves, and shall be ashamed at last.

16. They are like to prove unsound, who do go on in a tract of duty, in a form of Godliness, and get nothing thereby; when men do not get, and gain, and grow by the Ordinances of God,
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it's a sign their hearts are corrupt, they are unsound; do not many sit under Ordinances year after year, and yet no lusts mortified, ever learning and never come to the knowledge of the truth; no lust is mortified, no lust subdued, no change made in their heads and hearts, no zeal begot in them, no increase of faith, no more love to God, &c. these men now are unsound and will be ashamed at last; the Jews were long under the means of grace, and yet they gain'd nothing; the Scribes and Pharisees had a form of Godliness, and *I am not like this Publican*, but no whit the better; now when it is so, it's a dangerous symptom, having a form of Godliness, but without power; yet many Families and Christians have a form of Godliness; but no power at all.

17. Again, 'tis a dangerous symptom of an unsound heart, when as we are under troubles, shakings, convictions and terrors of Conscience; and we look more at ease and comfort than we do at soundness: many when they are shaken and convinced of sin, and see that they are lost and undone creatures, they must have ease, comfort, and relief presently; they must have Oyl, they must have Wine; it's a thousand to one if this soul ever proves right; for if thy conviction be right, and God intend thee rich mercy to eternity; Thou wilt look after soundness and healing of thy soul, rather than ease and comfort. *Heal my soul* (saith David) *for I have sinned against thee, Create in me a clean heart, and renew in me a right Spirit, O God;* let me be made clean, let me be made sound and no matter for comfort, that will come in time if the cure be right; if therefore we look at ease, comfort,

comfort and refreshing, and look not at healing, we are not right; and there's no healing virtue but in Christ, the Lord Jesus he is the Son of righteousness that comes with healing in his wings; come Lord and heal my soul, come Lord and purge my conscience, come and take away these lusts and corruptions, come and take away my enmity to God and to his wayes, the soul goes thus to God, that soul is sound indeed.

18. That soul which loves any thing more than the Lord Christ himself, and God himself, cannot have a testimony of its soundness, but may be assured it is corrupt and rotten, unless we do love God and Christ superlatively above all things in the world, yea, our selves, we are not sound; *Math. 12. 30. Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength;* mark, here be four *alls*, and God must have *all* in every one; thou must love the Lord thy God with *thy heart*, and with *all thy heart*; it must not be a divided heart; it must be with *all thy soul*, the soul is larger than the heart; and with *all thy mind*, the mind runs here and there, and imagines strange things; God must have all thy mind, all thy affections, and all thy understanding; and with *all thy strength*; is there strength in thy mind, in thy soul, in thy heart, in thy body, in thy hand, in thine eye? God must have thy strength: Love the Lord thy God will all thy strength, but if we love any thing more than God, where are we then? *2 Tim. 3. Lovers of pleasure more than Lovers of God;* men will spend night and day in Feasting, in Drinking, in Gaming, in Rioting, one way or other,
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what are these now but corrupt men, unsound men, rotten hearted men, men that will be ashamed one day? so then as Christ saith to *Peter*; Let me say to you, *Peter*, *Lovest thou me more then these? why Lord thou knowest*, thou knowest I love thee more; so do you love God and Christ more than the world and things of it? can you say, Lord thou knowest I love thee more than them? Do you love Christ and God more than Wives and Children; he that don't hate Father and Mother, Wife and Children, in respect of God and Christ, is not worthy of God and Christ, though God don't require you to hate them, but when they come in competition; do you love God and Christ more than your lusts, or estate, or limbs or lives, they loved not their lives unto the death in the 12 *Rev.* if you love God and Christ more than these, happy are you; you are sound hearted in truth, then God will say, here's a man or woman that loves me with all their heart, with all their soul, with all their mind, with all their strength, and I will love them, and do for them answerably; Thus you may see there are a great many who think themselves sound hearted, who are like to prove unsound at the last, and so will be ashamed. Now to the uses of the point.

First, here we are informed that men of unsound hearts shall not alwayes lye hid: They may cover up their unsoundness and keep it from the eyes of men a while, but not alwayes. They may do by their hearts, as by their bodies; many have unsound limbs, they have untoward diseases, and they cover them up; and hide them from the world, but at last they come to be known, and to

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be discovered; *Job* tells you what the Lord will do in his 12 Chapter. *Time* discovers some, see what the times have done in our dayes, it hath discovered many, the rottenness of their hearts and principles: *Afflictions* are discovering things and discover some; when afflictions come, then unsound ones are discovered; when *persecutions* and *temptation* come, then the stony ground was discovered; *Death* discovers some, then they see their hearts and hopes are rotten, and that they have been deceived; and God will discover all; *Job* 12. 21. 22. he poureth Contempt upon Princes, and weakneth the strength of the mighty; he discovereth deep things out of darkness, and bringeth forth to light the shadow of death; there's deep rottenness, eyes in darkness, in mens hearts, they have corrupt principles, they have divided hearts, they have base lusts, they are Hypocrites, they pretend one thing and intend another; men have the world in their hearts, hell in their hearts, blood in their hearts, revenge in their hearts, and all baseness in their hearts, and yet have a form of Religion, God will discover them, and they shall not alwayes lye hid.

2. If unsound hearts shall at one time or other be made known, then don't envy men of unsound hearts, whatsoever their outward happiness be; some are very envious when they see men to have great estates, honours, and great attendance upon them, and that their paths are buttered, and their feet dip'd in Oyl, they are troubled at it; but if they be men of unsound principles, that have a divided heart, men that have a form of Godliness and not the power, men that are rotten and

do not walk with God in the world; do not envy them; what if a man have rich cloaths upon his body when he hath a rotten body; many have the Plague or the Pox, and what if they go in Silks, Sattins, & Velvets? do not envy them: what if a man have a bountiful body, & yet have ulcerated lungs? what if a man have *Dives* fare, *Dives* apparel, and *Dives* heart within? don't envy him: Their unsoundness will be discovered, and then you will say, you would not be in their condition for all the world.

3. If unsound hearted men and women shall be discovered, then let unsound hearted men expect their portion, look for shame; hast thou an unsound heart? is thy heart divided between Heaven and Earth? art thou a man that hast a sick soul through lust and sin? hast thou seeming graces, and not real graces? art thou an Hypocrite? dost thou profess and not practice? look for thy portion; *shame* will be thy portion; time is coming thou wilt be found what thou art not: thou appearest a *Saint*, thou wilt be found an *Hypocrite*; thou appearest a *Christian*, thou wilt be found to be an Enemy to Christ and God, thou wilt be found to be reprobate Silver; in *Jer. 6. Reprobate Silver shall men call them, because the Lord hath rejected them*: you Jews, of all the Nations in the world, you went for Silver, you had the Oracles, the Prophets, the Services, the Temple, and the worship of God, but saith the Lord, I have found you reprobate Silver; I have found you to be dross, and I have reprobated you; and you are reprobate Silver; and so in *Ezek. 22. 18. Son of man, the house of Israel is to me become dross, all they are Brass, and Tin, and Iron, and Lead in the midst of the Furnace,*

nace, they are even the dross of Silver, the house of Israel is become dross unto me; I look'd they should have been sound hearted; but they are dross, Iron, Tin, Lead, and Brass; O that the house of Israel should be dross! is not the house of England so? and the people of this place so? if the Lord should search you, what soundness, what sincerity is in you? what new creatures are you? are you regenerate? have you Christ in you, as well as the name of Christ upon you? I am afraid least you should prove Dross, Tin, Brass, Lead, and the dross of Silver; even reprobate Silver: let all them that are unsound hearted look for their portion, even shame; you will be disappointed of your expectations, you will meet with that you did not look for; see what the Lord saith of those are right, in *Luke 21. When these things begin to come to pass, lift up your heads and rejoyce, for your Redemption draweth nigh*; when terrors come, and when the world shall be even in a confusion, and in a flame, then do you lift up your heads, you shall not be ashamed; but all that are unsound hearted, will hang down their heads, and cry to mountains, *O cover us, and fall upon us, because of the wrath of the Lamb*, O he is come and will discover us; Christ knows the heart and the reins; and searches them, as in *Rev. 3.* and will render to every man according to what he finds; are you rotten? you shall be ashamed, and I will render to you according to what you are, but I will say to the sheep that are found, *come ye blessed*; and I will say to others, *go ye cursed*, *Math. 25.* The wise Virgins they come, and they are called to come to enter to take the Kingdom; but the foolish Vir-

gins are shut out ; go ye cursed into everlasting fire : they met with that they look'd not for ; here's the condition of unsound hearted men and women ; oh how sad then is the condition of unsound hearted men ?

4. Look to your hearts, look to your spirits, that you be sound hearted, and so may not be ashamed.

What shall we do ? I have told you before how to get soundness of heart, and how to keep it, and press'd it with arguments ; I shall add a little.

First, if you would neither be unsound hearted, nor ashamed at any time ; labour to get God to be your Father, and to be in Gods house and in Gods way, *Isa. 54.* *And all thy Children shall be taught of the Lord, and great shall be the peace of thy Children :* if God be your Father, and you be his Children, he will teach you, and he will teach you that which shall make your hearts sound. *All thy Children, whose Children are the Children of Zion ; the Church is Gods house, all that get into Zion are in Gods house, are in Gods way, they shall be taught of God, and great shall be their peace ; such a Mother, and such a Father, will Instill good Doctrine into you, make you sound hearted, and train you up in the nurture of the Lord, and in* *Isa. 48. 17.* *Thus saith the Lord, the holy one of Israel, I am the Lord thy God which teacheth thee to profit, and leadeth thee in the way that thou shouldest go ; but now if it be not so, you must wander, you shall go in by wayes, you will have an unsound heart, and perish for ever.*

Secondly, if you would have hearts neither unsound, nor such as shall make you ashamed at the last

last day, keep your hearts humble and low in the sight of God, *he whose heart is lifted up in him, is not right*, as *Habbak. 2. 4.* his soul is not sound; keep your hearts humble and low through the sense of your own emptyness, nothingness, guilt, wretched deserving, the account you must give to God, & danger of miscarriage; and in the 25 *Psal.* saith David, *The meek will be guide in Judgment, and the meek will be teach his way*; God loves humble, and low, and meek spirits; and *v. 12.* *What man is he that feareth the Lord? him shall he teach in the way that he shall choose.* No man fears God that is proud, and lifted up; no man that is humble and meek, but fears God, and God will teach that man, and keep him, that he shall never be ashamed.

Thirdly, If you would not have unsound hearts, nor be ashamed, then let me intreat you to receive the whole word of God into your hearts; receive the *whole truth*, and *with love*, and *as the truth of God*.

First, receive the whole truth, for if you be partial, and will receive some truth and not all, you shew your hearts to be unsound, and you will be ashamed, *Psal. 119. 6.* *Then shall I not be ashamed when I have respect unto all thy Commandments: what if David should have respect to all but one? he would be ashamed and confounded; if he should not have respect unto all; he that breaks one Command, saith James, is guilty of all.*

Secondly, receive all with love, and unless you do so, all is nothing; receive the truths of God because they are holy truths, because they have the stamp of God upon them, because they will bring you to God and Glory.

Thirdly,

Thirdly, receive them as the truths of God, *1 Thess. 2. 13.* For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of Men: Mark, many say the word of the Apostles and Ministers is the word of men, and they will not receive it nor hear it; but mark, you received it as it is in truth the word of God, which effectually worketh in you that believe. The word is the word of God, let them say what they will, and it works, and works effectually in them that receive it so: Therefore receive the whole word, receive it with love, receive it as the word of God and not as the word of men.

Fourthly, Lastly, if you would be neither unsound hearted, nor ashamed in time of affliction, in an hour of Death, in the day of Judgment; make the Lord Jesus Christ your friend: whosoever hath Christ for a friend shall never be ashamed; but if Christ be not your friend, let whose will plead for you, you will be ashamed, you must be confounded, *1 Joh. 2. 1.* If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; it is as if the Apostle had said we do know Christ, and we have union with Christ, and interest in Christ, and Christ is our Friend, and our Advocate; and he will plead our cause; though Devils accuse, and Conscience accuse, yet Christ will keep us from shame; see then that you get the Lord Christ to be your friend; how is that? how? give up your selves wholly to him: Let your understandings conceive of his worth and excellency, that he hath all fullness in him, that he is the Mediator, that he

is the Prince of life, that he is the great reconciler of man to God the father, and that Christ invites men to come to himself, in *Isa. 55*. *How every one that thirsteth (it's Christs invitation) Come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk, without money and without price: put forth an act of Faith in me, close with me; choose me for your Husband, for your Portion, for your Righteousness, for your satisfaction; choose me for your Advocate and surety; choose me to be your friend, saith Christ, and such a friend is worth the having, Joh. 13. 15.* Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you friends: If you choose Christ to be your friend, he will own you, and call you friends; therefore receive all that Christ hath given out, I have told you all that I have heard of my Father: Therefore whatsoever Christ hath made known from the father to you, receive it, embrace it, obey it, practice it; testifie love and friendship to Christ, and then he will testifie love and friendship to you; but if you will not do this, in *Luk. 9. 26*. *Whosoever shall be ashamed of me, and of my word, of him shall the Son of man be ashamed, when he shall come in his own Glory, and in his Fathers; and of the holy Angels.* And then confusion shall be upon you to all Eternity.

The Lord teach you all to mind these things, and to remember the Text, and make use of that, and pray it over once a day at least to the Lord, Lord let my heart be sound in thy Statutes, that I be not ashamed: If the heart be not sound, you will be ashamed to all eternity.

Believing

Believing lyeth under Command:

1 Joh. 3. 23. *And this is his Commandment, that we should believe on the name of his Son Jesus Christ, &c.*

IN the Verse before, the Apostle tells us the great interest that the Saints have in God, and the ground of it.

Their great interest in God is this, that *whatsoever they ask, they receive of him*; they have such interest that God grants their Prayers whatever they ask.

And the ground of it is, *because they keep his Commandments, and do those things that are pleasing in his sight.*

Now lest they might scruple what Commandments they were that he meant, he tells them in the Verse read of two especially; and that is, *That they believe, and that they love one another.* There be three great Commandments in the Gospel, *Believing, Loving, and Repenting*. Two you have here in the Verse, the third in *Acts 17. 30.* The Lord commands every man every where to repent; and these two of Loving, and Repenting, cannot be rightly performed without the first, *Believing*; Believing in the Son of God, for that love which is without faith, is but *natural love*, and that Repentance which is without faith in the Son of God, is but *legal repentance*; but that love and that repen-

tance

ance which springs from faith in the Son of God is spiritual love, and spiritual repentance.

The Apostle tells you in *1 Tim. i. 5.* *The end of the Commandment is charity, out of a Pure heart, and of a good Conscience, and of faith unfeigned.* If love dont come from faith unfeigned, it is not spiritual love.

In the words read, you have

First, the Commander, in the word *his*.

Secondly, The thing commanded, *Believing*.

Thirdly, The object or person in whom they are to believe, or we are to believe, set out.

First, by his Relation, *the Son of God.*

Secondly, by his Titles, *Jesu and Christ.*

The Commander here is God, there is none greater than he, and therefore his Commands are of greatest authority; if in the word of a King there be power, how much more in the word of the great and high God? and 'tis not a verbal Command onely, but 'tis a written Command, that all may take notice of it, and may yield obedience unto it. The point that I shall commend unto you is this.

Doubt. That believing in the Lord Jesus Christ, is a duty under Command.

In *Mark i. 15.* saith he, *Repent ye, and believe the Gospel.* Repentance is commanded, and believing the Gospel is commanded; and a man cannot believe the Gospel, unless he believe in the Son of God. I shall not multiply Scriptures to prove it, the Text is enough, *This is his command, that we believe in his Son Jesus Christ.*

Now I shall in the prosecution of this point, shew you what is implied in *Believing.*

2. What's

2. What's meant by the *Name* of the Son of God.

3. What *believing in the name of the Son of God* doth also imply.

And then answer some questions, and improve the point.

For the first, what is implied in *believing*?

First, *Knowledge* is implied in it: 'tis a blind faith where there is no knowledge; the Papists believe as the Church believes; and such a faith is a fancy rather than true faith; *Paul* saith, *I know in whom I have believed*; and in *Job. 17. 3.* knowledge there is put for faith, so essential is it to faith, that it is put for faith it self, this is life eternal, that they might know thee the onely true God. So that in *believing* there must be knowledge, and understanding, else it will be a blind believing, a blind faith.

Secondly, In *believing* there is implied assent of the understanding to the truth that is propounded; truth is the object of the understanding; As, *Christ came into the World to save sinners*, I must assent unto this truth; God is in *Christ* reconciling the world unto himself. Such truths and Propositions as these there must be the assent of the understanding unto; and Papists will go thus far in the point of faith, and make the very formal nature of faith to lye in assent; 'tis a truth, there must be assent, but assent is not enough: They place it altogether in the understanding, and fix it there; but the Devils believe and tremble, and give assent unto truths; they said *Christ was the Son of God*, they gave assent, yea the Devils believe and tremble; therefore this is not enough, though this is required

and

and necessary; assent there must be, but there must be more than assent. But,

Thirdly, There must be *Consent*, which brings in the heart and will, and looks at the *goodness* of the truth or person; some good that is in any truth propounded, or any person to be believed in *Rom. 10. 9, 10.* *If thou confests with thy mouth the Lord Jesus, and shalt believe in thine heart;* Not in thine head, for with the *heart* man believeth unto Righteousness; with the *heart* man believes: there must be the *heart* in believing, and not the head and understanding onely; so that there must be consent of the will and heart unto the thing believed.

Now this consent must be *free*, and *full*, to have Christ, and whole Christ; to have Christ at the *best*, and have Christ at the *worst*, whatever may fall out in true believing; there is such a free and full consent, that it will have Christ whatever it cost.

Fourthly, Lastly, in believing, there must be *assiance*, a confidence or trust, and that you will find express'd in *Eph. 1. 12.* that we should be to the praise of his glory, who first *trusted* in Christ, there must be *trusting*. After we *know*, and give *assent* and *consent*, then we must *trust*, and *depend*, and *rely* upon Christ. So in *2 Tim. 1. 12.* I know whom I have *believed*; in your margin it is whom I have *trusted*; so that there is a trust, a confidence, a reliance, a recumbency, a dependance upon the Lord Jesus Christ, where there is a right believing: Thus you see what is implied in believing.

Secondly,

Secondly, What's meant by the name of Jesus Christ?

Not the Letters, or Syllables; as many bow at the name of Jesus; that is not the meaning; but *Name* is put for the *Thing*, or put for the person; *Psal.* 34. 3. Let us exalt his *Name* together; that is, *God himself*, let us exalt God himself; so, thou shalt reverence that dreadful name *Jehovah*, that's God himself; and when you read of *Sanctifying the name of God* in Scripture, that is, God himself. And so here, *Rom.* 10. 13. you will find by *Name* is meant God himself; whosoever shall call upon the *Name* of the Lord shall be saved; that is, shall call upon God himself. And *Acts* 4. 12. There is none other *Name* under Heaven given among men, whereby we must be saved; that is, there is no person but Jesus whereby you can be saved. And *Joh.* 3. 18. he that believeth on him is not Condemned, but he that believeth not is Condemned already, because he hath not believed in the *Name* of the onely begotten Son of God.

Now what is it to believe in his name; or in him?

First, it implyes the receiving into our heads and hearts all things God hath revealed from Heaven concerning him.

As, that he is the Son of God, that God gave him for our good, that God sent him to be bread and water of Life unto us, that we might live through him, God sent him to be our Mediator, our Saviour, our Redeemer (and the like) we are to receive these truths that God hath revealed concerning Jesus Christ.

Secondly;

Secondly, It is to take Christ for the foundation, and building, and top stone of our Salvation, *1 Cor. 3. 11. Other foundations can no man lay, then that is lay'd, which is Jesus Christ.* To take the Lord Christ to be our *Prophet*, to be our *King*, to be our *High Priest*, to be all in all unto us.

Thirdly, It is to rely upon him, and trust in him, for the removal of all our sins, supply of all our wants, and investment of us in his own Righteousness; this is to believe in the Name, or in the Son, and to depend upon him for Redemption, for Sanctification, for Reconciliation, for Adoption, for Salvation: So then you see the point is, that believing lyes under a command, this is his Commandement, that we should believe on the Name of his Son Jesus Christ.

I shall now come to some questions, and the

Qⁿ. First is, Have we power to believe? can any do it? may they not as easily keep the Law as believe on the Son of God? is there any power in us to do it?

An. You know that there are in the world divers sorts of people that do acknowledge power in us to do it.

But know, that man simply considered in himself, hath no power to believe in the Son of God, *2 Cor. 3. 5.* we are not sufficient of our selves to think a good thought, but all our sufficiency is from him; if we ben't sufficient of our selves to think any thing of our selves as good, but our sufficiency is of God; surely we cannot believe then, which is so great a work, and glorious a work: and in *Col. 2. 12. Faith* is said to be the operation of God, not of Man.

But

But for the further clearing of the point, know,
 First, that as God commandeth us to believe,
 so he hath promised to give us faith, *Mat. 12. 31.*
it's said, in him shall the Gentiles trust, here is a pro-
 mise made to us that are Gentiles, that we shall
 trust in the name of Christ; God will work that
 power in them that they shall trust in Christ, and
 believe in the Lord Jesus Christ; and *Job. 6. 37.*
all that the father giveth me shall come to me, here's
 a promise, they shall come, that is, they shall
 believe. And faith is called the gift of God,
Eph. 2. 8. By grace are ye saved, through faith,
 and that not of our selves, it is the gift of God. None
 but God can give Christ, and none but God can
 give power to believe in Christ. As faith is the
 Command of God, so faith is likewise the work
 of God, *Job. 6. 29.* This is the work of God that
 ye believe on him whom he hath sent; that's the
 first answer.

Secondly, The Lord giveth the means whereby
 it is wrought, namely the Gospel: The Gospel
 is the means whereby faith is wrought, which he
 hath appointed and ordained for that very pur-
 pose, and therefore the Gospel is called faith,
Gal. 1. 23. speaking of *Paul*, that he which per-
 secuted us in times past, now *preacheth the faith*,
 which once he destroyed, preacheth the faith, that
 is, the Gospel which works faith, and is the
 means that God uses to work faith in the Souls of
 Men and Women. The brazen Serpent was ap-
 pointed of God, to cure the stings of the fiery
 Serpent, no other Serpent would do it, nor no
 other means would do it, if they had used all the
 Physicians in the world they could not have done
 it,

it, but the brazen Serpent which God had appointed. So no other word will work it but the Gospel, which he hath appointed to work faith; and therefore the Apostle tells you that *faith comes by hearing*, hearing of the Gospel which is appointed by God for that very end.

Thirdly, The Lord he doth accompany his word with his spirit to make it effectual; the word without the spirit would not be effectual, and therefore God doth accompany his word with his spirit, that it may be effectual to work faith in the hearts of Men and Women. Hence it is that the spirit is called the *spirit of faith*, 2 Cor. 4. 13. We having, saith the Apostle, the same *spirit of faith*; it's called the *spirit of faith*, because by the Gospel it doth work faith in the hearts of Men and Women; and Gal. 3. 2. This would I know of you saith the Apostle, received you the spirit by the works of the Law, or by the hearing of Faith? why, you heard the Doctrine of Faith, the Gospel, and by the hearing of Faith you received the spirit: for the Gospel is the Ministration of the spirit, and the Chariot of the spirit; and so God doth by the Gospel convey the spirit into the hearts of men and women, and by the spirit works faith in their Souls.

Fourthly, The Lord commands things that are hard for us, yea impossible unto us, that so we may seek to him, to whom nothing is impossible, Luke 1. 37. for with God nothing shall be impossible, no word is impossible to God, whatever he hath said he is able to make it good; and you know in the Gospel that blind Bartimeus, he seeks unto Christ for the Cure of his eyes: The blind

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man in *Job. 9.* that was born blind, his eyes were opened; so we that were born blind, and born dead, still-born, without grace, without faith, without spiritual life, the Lord commands us to believe, that we may look to him to convey life, and work grace and faith in our souls. But,

Fifthly, There is in the Gospel the offer of Christ to sinners, you shall see it clear in *13 Acts*, that the offer of the Lord Jesus Christ, is offered in the Gospel, and tendered unto sinners, *v. 26.* Men and Brethren, Children of the Stock of *Abraham*, and whosoever among you feareth God, to you is the word of this salvation sent, to you it's sent, and *v. 38.* Be it known unto you therefore, Men and Brethren, that through this man is Preached unto you the forgiveness of sins, and in the *46. and 47. verses,* *Paul and Barnabas* waxed bold, and said, it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and Judge your selves unworthy of everlasting life, loe, we turn to the Gentiles; For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, so that Christ, and salvation, and all spiritual mercies, are offered and tendered in the Gospel unto us, unto us Gentiles, unto us Sinners. And surely such an offer is worthy of acceptance.

This very offer hath some efficacy and virtue in it to stir up souls to receive Christ, *1 Tim. 2. 25.* This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save Sinners: O 'tis a faithful saying, and it's worthy of all acceptance whatsoever, that Jesus Christ came into the world to save sinners: will not every poor creature

creature say, why should not I accept of Christ, and close with Christ now, seeing he is offered unto me?

Sixthly, Lastly, you know there are choice promises in the Gospel, and these promises are load-stones to draw our Iron hearts to Christ. *Job. 3: 16.* God so loved the world, that he gave his onely begotten Son, that *whosoever* believeth in him should not perish but have everlasting life. O what a load-stone is here to a poor sinner? I am like to perish, and to dye; but God hath so loved the world that he gave his onely begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life. So in *Act. 10. 43.* To him give all the Prophets witness, that through his Name, *whosoever* believeth in him shall receive remission of sins. Here's another sweet promise, that they shall receive remission of their sins whatever they be, that believe in him; so that the promises are load-stones to draw us to Christ. And so much for answer to that Question.

Q. Another question is this; Doth believing lye under a command? and is faith so necessary as that it must lye under a command? it seems there's a great necessity of believing, is there such a necessity of believing?

A. Yes, 'tis not an Arbitrary thing, an indifferent thing, whether ye will believe, yea or no. But in four or five particulars, I shall shew you that there is a necessity of believing.

First, Without faith it is impossible to please God, *Heb. 11. 6.* Before you have faith you are evil Trees, you are evil persons; but when by faith we are engrafted into Christ, then our fruit

will be good fruit; and we shall be good trees. Now if there be a necessity of pleasing God, then there will be a necessity of believing.

Secondly, Is there any necessity you should be Children of God? without faith you cannot be Children of God, you may be Children of nature, you may be Children of disobedience, Children of darkness, Children of wrath, Children of death, but you cannot be Children of God without faith, *Gal. 3. 26. For ye are all the Children of God by faith in Christ Jesus.* If you han't faith in Jesus Christ, you are not, you cannot be Children of God, and it's a sad thing not to be a Child of God, if there be a necessity then to be a Child of God, there is a necessity of faith.

Thirdly, Is there a necessity of having your sins forgiven you, would you not have your sins forgiven you? yes surely, every man and woman, would have their sins forgiven them, but without faith you cannot have your sins forgiven, *Rom. 3. 25. whom God hath set forth to be a propitiation through faith in his blood, to declare his Righteousness for the Remission of sins.* There must be Faith in the blood of the Lord Jesus Christ, if ever you would have the remission of your sins; there's no forgiveness without faith; without shedding of blood there is no remission; without faith in that blood shed you will never have remission, *Joh. 8. 24. I said therefore unto you, that ye shall dye in your sins; for if ye believe not that I am he, ye shall dye in your sins;* If persons have not faith in the person of the L. Jesus Christ, they must dye in their sins, and have no remission of them; therefore as there is a necessity of having our sins forgiven, so there is a necessity of believing in the Lord Jesus Christ.

You

You can never have any settled and solid comfort unless you have faith in the blood and death of Jesus Christ, your comforts will be unsettled; why? your sins are not forgiven, & if you have apprehensions, your sins are not forgiven, where's your comfort? where's your peace? where's any settledness of spirit? it can never be; and that's the thing that shakes most Professors, because they are upon uncertainties, about the forgiveness of their sins.

Fourthly, you can never come to God as a Father without faith in the Son, *Joh. 14. 6. I am the way, the truth, and the life, no man comes to the Father but by me*: that is, by faith in me, by faith in me the mediator, by faith in me the Son of God, by faith in me that am Jesus, by faith in me that am Christ, no coming to the Father but by him: If you think there be any necessity of your coming to God, and being sav'd eternally, it must be by faith in the Son of God.

Fifthly, Lastly, faith is necessary or else you must certainly perish, certainly be damned, *Joh. 3. 18, 36. He that believeth on him, is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God*: whoever doth not believe on the name of the only begotten Son of God, is condemned already; O what a sad thing to be a condemned man! and in the 36 v. *he that believeth on the Son, hath everlasting life, he that believeth not the Son shall not see life, but the wrath of God abideth on him*; a condemned man, a man that hath the wrath of God abiding upon him, a man that is in a perishing condition: in *Mark 16. 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned*. Here's the neces-

sity of faith now, *Damnation* without it, *Salvation* with it; so then you see that question answered.

I shall now come to the improvement, or Inferences that I shall draw from this point; that faith lyes under a command; and

Inf. 1. First, I infer hence, that we are dull & backward of our selves to believe; when things lye under Commands, it's an argument there is an indisposition and averseness in the natures, and wills, and hearts of those that are Commanded. God commanded *Moses* to go and deliver his people out of *Egypt*, what excuses had *Moses*? and what a multitude of objections did he make, and yet God commanded him to go and do the service; so when God doth put us upon believing by Command, it shews our natures are very dull and backward to believing, *Luke 24. 25.* O fools and slow of heart to believe all that the Prophets have spoken: The Prophets have given out commands to believing as well as promises: And they were fools and slow of heart to believe all that the Prophets had spoken. So that we may take notice of our backwardness and dullness to this work of faith, seeing it lyes under a command.

Secondly, I infer from hence, the willingness of the Lord to have poor sinners receive the benefit that is to be had by *Jesus Christ*; because he commands them to believe; will not you of your selves do it? then I command you, saith he, to believe; and what's the benefit? you may see in *Job. 2. 16.* whosoever believes, should not perish; here's great benefit, to be kept out of Hell, to be kept from wrath to come, and to have everlasting life. Now can you have greater benefit then to be delivered from all evil, and enjoy all good? God commands

we therefore to believe, that we might partake of these benefits. God commands men to *repent*, he would have them repent and be saved, *2 Pet. 3. 9.* so here he commands them to *believe*, and he would have them come to the knowledge of the truth and be saved, *1 Tim. 2. 4.* God commands you to believe in his Son Jesus Christ, that you might not perish but be sav'd; he is very willing, *why will you dye?* why do not you come to my Son and believe in him? *I have lay'd help upon him, that is mighty*; why do you not look for help from him? God is willing that poor sinners should have the benefit that is to be had from Christ.

Thirdly, I infer from hence, a sufficient answer to all Objections that a doubting Soul can make. Doubting souls are apt to make many Objections against believing, troubled souls are ready to raise Objections.

Object. I am not elected saith one, and therefore it is not for me to believe.

Ans. What saith God here? dont thou look after thine election, that's a secret hidden thing, but here's a command that is visible, and thy duty, and I command thee to believe on my Son Jesus Christ.

Object. I am a great sinner saith another, and God will not pardon my sins.

Ans. I but God commands thee to believe, that thou mayest have pardon of thy sins, though they be very great.

Object. I have relapsed often into the same sin, into passion, and wantonness, and covetousness, and worldliness, and the like: I have a hard heart saith another, I have no qualifications and dispositions: The promises dont belong to me

saith another, I am not humbled enough, I am dead, and dull, and weak, and it's not for such a one as I am to believe in Christ.

Ans. Well know, there's nothing in us fits us to believe, and nothing should hinder us from believing; why here's Gods command, and shall thy indisposition, or thy sins and fears cross and null a command of the great God? whether shall prevail, Gods command, or thy fancy, thy sins, indispositions, or want of qualifications? here's a command of the great God, that thou believe in his Son Jesus Christ, stop therefore the mouth of every Objection, and say, well, here's my duty, God hath commanded me to believe; *Moses* wrangles with God a great while, but he must go at last; so God hath commanded me to believe, and I will lay down all my Objections, and do my duty, I will believe in the Lord Jesus Christ: This concerns us all, that we should not stick at any thing, but answer Death, Corruptions, Flesh, and World with this, that he commands me to believe, and shall I not obey the voice of God? and when it is so for my good, and I shall have relief against all that troubles me, and burthens me, and the like.

Fourthly, We may see here also, what is the right and best course for a troubled soul to take, being wounded with sin, and wearied with its sins: We usually take the wrong course, and the wrong way; when we have sin'd and offended God, we pray, we mourn, we groan, we reform, and labour to walk more exactly; these things are not to be condemned: I but it is not the right course to have the soul healed, and therefore all comes

to little of this nature. Many have thoughts by such courses to please God, and to make God some amends for their sins; but this will never do it, the right way is to hearken unto God here, *I command you to believe*; saith he, 1 *Joh. 2. 1. I write unto you that ye sin not*; yea, but we shall sin; well, *If any do sin, what then? We have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins*; we are to go presently to Jesus Christ, who is our Advocate, and propitiation for our sins, and to believe this; well, Jesus Christ is my Advocate and propitiation for my sin which I have fallen into through infirmity, or temptation, or incogitancy, or any occasion whatsoever, this is the way. Did not *Nathan* deal thus with *David* when he had sinned? he tells him, the Lord hath forgiven thy sins; and *David* comes to his penitential Psalms after his belief, that his sin was forgiven; and that's the true repentance that flows from the apprehension of Gods mercy towards us in the forgiveness of sins: When the soul hath sinned (observe it) it must be settled upon that which can take away sin, and upon a righteousness that is not its own; but is far beyond its own; now who is that can do this, but the Lord Jesus Christ? *two are one, such is our faith*

For the first, the soul must be settled upon him that can take away sin, 1 *Joh. 29. Behold the Lamb of God which takes away the sin of the world*; Behold him, and look upon him that takes away the sin of the world, he shall take away your sin, the guilt of it, the trouble of it, and the vexation of it; it must be the Lord Jesus Christ, 'tis not your Prayers nor repentance, nor any thing comes from

from you can do it; no, 'tis the Lord Jesus Christ alone that takes away sin, *Heb. 1. 3. When he had by himself purged our sins*; 'tis the Lord Jesus Christ alone that purges away sins; Christ being without sin, comes to take away sin, and to purge away sin; so that he condemns sin in the flesh, *Rom. 8. 3.* and our old man was Crucified with him, *Rom. 6. 6.* so that now there is nothing man can do that tends to the taking away of sin; there's nothing left for any man or woman in the world to do to take away sin, but the Lord Jesus Christ, he hath taken away sin; and I am to believe on the Son of God who hath taken away sin, and doth take away the sins of his people, that they commit daily.

And if you will say, as 'tis in the *16 Prov. 6. By mercy and truth iniquity is purged.* By mercy and truth, what's the meaning of that? that is, by Gods promise in sending Jesus Christ, and his truth in performing his promise; iniquity is purged by Jesus Christ whom he sent, and fulfilled, and made good the promise; so that sin is purged by Jesus Christ, and by none else. Therefore when we have sinned, we are to look to Christ, and to Christ alone.

Secondly, So for righteousness, it is Christ's must stand us in stead, not our own; as there is no sin to be satisfied for now, but all is satisfied for in and by Jesus Christ; so there is no new righteousness to be wrought now by any for salvation, but what Christ hath already wrought. Christ's righteousness is everlasting righteousness, perfect righteousness; he hath brought in everlasting and perfect righteousness, and *1 Cor. 5. last, he was made sin for us who knew no sin, that we might be made*

made the Righteousness of God in him; made the righteousness, how come we to be made? why by faith in him, Phil. 3. 9. and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God through faith: So that the way for a soul that's troubled with sin, and guilt of sin (and the like) is to believe in the Lord Jesus, and to rest upon him who takes away sin, and brought in a righteousness that is sufficient for us.

Fifthly, if we must believe in the Lord Jesus Christ, and can never be truly settled in our comforts, and peace, without faith in him; then let us fetch our comforts, our peace, our assurance from Christ by believing, and not from any thing of our own, not from our repentance, and obedience, and Sanctification, for these are mixt with imperfections, these are defiled with our corruptions, these are ebbing and flowing; so will your comforts, and peace, and assurance be, so long as you feed them from these, these do not make us righteous before God; it may be before men, or in our own eyes may make us righteous, our repentance, our obedience, our holiness, but they do not make us so before God; if we raise our comforts, and peace, and assurance from these, it is from our own actings, and this favours too much of a legal spirit; if we believe in Christ, and fetch all from him, it will be certain, and lasting, and solid, and will be unshaken, Isa. 45. 24. It's a Prophecie of the Gospel times, *For I shall say, in the Lord have I righteousness and strength.* I have none in my self, and I can draw none from what self doth; but in the Lord have

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have I righteousness and strength. There is sufficient righteousness, and there is sufficient strength to bear up my peace, and comfort, and assurance; so that the way to have solid comfort, peace, and assurance, is to believe in the Lord Jesus, and to fetch all from him.

Sixthly, If believing in the Son of God do lye under a command, then I infer from hence, that it will be our duty to enquire whether we have obeyed this command, and do believe in the Lord Jesus Christ, and believe the right way, for there is some kind of faith in Christ, which is not a right faith; the Gospel tells us of some that believed, yet afterwards fell off from Christ.

Now how shall we come to know whether we do believe aright in the Lord Jesus Christ the Son of God or no? this may be of use unto us. I shall answer it in several particulars,

First, that faith which is a true and right faith in the Lord Jesus Christ, it follows conviction of unbelief, *Joh. 16. 8, 9. When he is come, he will reprove, or as it is in your Margins, Convince the world of sin, because they believe not on me, that's the Son.* The Spirit of God when it comes, convinces men and women of their unbelief, convinces them of the evil, of the greatness of this sin above all sins; you think it may be other sins are very great and grievous sins, Drunkenness, Whordom, Idolatry (and the like) yea, but *unbelief* is the great sin of all, that's the soul damning sin, and when *faith* comes, all other sins are taken away; but if you be unbelievers, the guilt of all your other sins are bound upon you; so that it convinces the soul of *unbelief*; now have you had any

any conviction of what unbelieving hearts you have naturally ? how backward you are to believe ? how you put away promises and motions of the spirit ? well, if you have a right faith, it follows conviction of unbelief.

Secondly, if you would know whether your faith be right or no in the Son of God, then answer how you came by your faith : How came you by your faith ? is it from your selves, wrought by your own fancies, from your reasonings ? is it a philosophical faith only ; as thus, he that believes shall be saved ; I believe, and therefore I shall be saved ? this now is but a work of your own reasoning ; but the faith that is right is wrought by the power of God, and is the gift of God, Col. 2. 12. *Buried with him in Baptism, wherein you are risen with him through the faith of the operation of God, who hath raised him from the dead.* There was the operation of God in raising Christ from the dead, and the same operation of God is put forth in the hearts of those that do believe ; and the Ephesians they could witness unto it, Eph. 1. 19. *And what (saith he) is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Why there was power, and greatness, and exceeding greatness of power towards us who do believe, yea, according to the working of his mighty power ; the power that raised Christ from the dead, even that mighty power was put forth in our souls to raise us out of the grave of unbelief, to believe in the Lord Jesus Christ ; so that in the 1 Thess. 1. 5. our Gospel, saith he, came not unto you in*

in word onely, but also in power, and in the Holy-Ghost. The power of the Holy-Ghost was put forth in working faith in the *Thessalonians*, and so the power of God, and his Spirit is put forth in the working faith in any soul; and usually some promise, or some Gospel truth is set upon the heart in power where there is a right faith wrought; as, *Come unto me all ye that labour and are heavy laden, and I will give you rest*; and God so loved the world, as he gave his onely begotten Son, that whoever believes in him should not perish, but have everlasting life; and whoever will, let him come without money, and without price, &c. *Gal. 4. 28, 29.* Now we, Brethren, as Isaac was, are the Children of promise, Children that are born of the promise, But as then, he that was born after the flesh, persecuted him that was born after the Spirit, &c. so then they are born after the Spirit, the Spirit sets on some promise, some word of God which is a seed of faith, and of grace, and life in the soul; and so you come by your faith that way.

Thirdly, That faith which is right in the Son of God, excludes all boasting, *Rom. 3. 27.* where is boasting then? 'tis excluded; by what Law, of works? nay, but by the Law of faith; 'tis faith that excludes boasting, and *Rom. 4. 2.* If Abraham were justified by works, he hath whereof to glory, but not before God. So the soul now, if it were justified by its own actings, it hath cause to boast; but he that is justified in Christ, he hath no cause to boast; the soul sees it could never come to Christ except the Father had drawn it; it sees that Christ hath done all for it, taken away its sin, and put upon it his righteousness; so that the soul sees no cause to boast at all.

Fourthly,

Fourthly, Where there is true faith in the Son of God, that soul sees a lustre in holiness, in grace and glory, in the person, in the life, in the sufferings, in the doctrine, in the ordinances of Jesus Christ; others see no beauty, nor worth in the Lord Jesus Christ, *Joh. 1. 14. The word was made flesh, and dwelt among us; and we beheld his glory, (the glory as of the only begotten of the Father)* what a glory did we behold in the person of Christ? though he was cloathed with flesh, and had put on our Sack-cloth, yet we beheld a glory in him, even the glory of the Father, full of grace, and full of truth; a believing soul sees a lustre in Jesus Christ, more glorious than the Sun; and so in his life, what a glorious sin-less life he liv'd and lead; and so in his sufferings, glorying in the Cross; God forbid, saith Paul, that I should glory save in the Cross of our Lord Jesus Christ; so in the Doctrine of Christ, what a glorious Doctrine is it? *1 Cor. 3. 18. but we all with open face beholding as in a glass the glory of the Lord, (that's in the Gospel) are changed into the same Image from glory to glory; In the Doctrine of the Gospel there is a glory, a marvellous glory. 'Tis called marvellous light in Peter; so in all the Ordinances of Jesus Christ, there is a lustre, a glory in every thing of Jesus Christ, he hath stamp'd something of his own Image, and glory, and excellency upon it. In 5 Cant. say the daughters of Jerusalem, What is thy beloved more than another beloved? they saw no great matter in him, My beloved is white and ruddy, the chiefest of ten thousand, she saw a glory which they could not see.*

Fifthly, That faith which is right in the Son of God, it interests the whole heart in Christ, not a part,

part, but the whole heart, *Acts 8. 37.* Philip said, I thou believest with *all thine heart*, and he answered and said, I believe that Jesus is the Son of God; my whole heart runs out to this; so that where faith in Christ is true, there the whole heart is interested in Christ, the understanding, the will, the affections, they are taken up with Christ, he is highly esteemed in the understanding, he is fully closed with by the will, he is greatly loved and delighted in by the affections, the soul doth now love him, and joy in him; he is the exceeding joy of his heart: When a woman is married to a rich man, that is loving, and suitable every way, her whole heart is carried out to him; so when the soul is married to Christ; the whole heart is taken up with him, and runs out strongly unto him.

Sixthly, The soul that doth believe in Christ, sets up Christ, and all of Christ, and nothing but Christ. No King said the Jews but *Cesar*, so saith the soul, no King but Jesus Christ, we have no King but Christ saith the believing soul, it sets up the person of Christ, it sets up the Laws of Christ, it sets up the Ordinances of Christ, no Prophet but Christ, no High-Priest but Christ; so saith the soul that is rightly united to Christ by faith, & believes aright in him; yea, it sets up the world of Christ, above the best of the world; whatever place, or profit, or honour the world affords; the soul that is rightly believing in Christ, sets up the world of Christ above it all. *Heb. 11. 24, &c.* By faith Moses when he was come to years, refused to be called the Son of Pharaoh's Daughter. What Moses, will you refuse to be Son to Pharaoh's Daughter,

to be Heir to the Crown, will you refuse that? I, he refuses to be called the Son of *Pharaohs* Daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; what will you refuse the pleasures of the Court, the choicest pleasures that can be invented? I, let them go for the afflictions of Gods people; and mark in the 26. v. *Esteeming the reproach of Christ greater riches, than the Treasures in Egypt.* The reproach of Christ, or reproach for Christ; to be called a *Phanaticke*, a *Seditious fellow*, a *Schismaticke*, and the like; he did esteem that more than all the treasures in *Egypt*: So that the worst of Christ, which is reproaching, and Persecution, and Affliction, and Imprisonment, and Banishment, it esteems all for Christ, and therefore saith *Paul*, *Rom. 8. 18. I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.* Alas, what's in these sufferings to the glory that is to be had by Jesus Christ.

Seventhly, The soul that doth rightly believe in Christ, doth bring its heart and will, to be one with the will of Christ. As Christ who had faith in God, and said, My God, my God, he said, *Not my will, but thy will be done.* So the Soul that believes in Christ rightly, saith, not my will, but thy will be done. It's brought over to the will of Christ, *I live not, saith Paul, but Christ lives in me; Christ hath his will altogether, in me I have no will but Christs will: What do you weeping and breaking my heart? I am ready not to be bound onely, but to dye for the name of the Lord Jesus Christ; he dyed for him, and laid down his life to fulfill the will of God;*
K and

and Paul had the same will that he had, and ~~we have~~
the mind of Christ, faith he.

Eighthly, Lastly, You have here one note in the Text, and that is *Love*, faith in the Son of God doth work love in the Soul : and therefore mind the connexion of these Commands; this is his Commandment, that we should believe on the name of his Son Jesus Christ. And *Love* one another, as he gave us Commandment : The more faith you have in Christ, the more love you will have to others; for we do see in Christ, so much love to us that were so unworthy, so sinful, in so damnable an estate and condition, that we will have love and pity towards the worst, and those are Godly, we shall have love to them because they are in the same condition with our selves, we see that they are Brethren, they are Members of Christ, and they have the same precious faith with our selves, that they are glorious through the Robe of Christs Righteousness put upon them, I, we see that they are Heirs together with our selves of the same grace, and in time shall be of the same Glory, that they are Heirs with Christ, and Co-heirs with him, and so upon this account they come to love them, and faith works by love. O the love that is in the Soul that hath a right faith in Jesus Christ, it's full of love ! Thus then you see how to know whether your faith be right in Jesus Christ, being commanded to believe in him.

One thing more, and that is, if faith lye under a Command; let us all then be obedient to this Command, and labour to believe in his Son Jesus Christ more and more, if we have no faith let us do it; if we have faith let us do it more and more.

I shall give you two or three motives, and answer a question, and so conclude.

First for Motives, know you can never truly love God till your sins are forgiven you, you will think God is not your God, till your sins are forgiven; but if you find that your sins are forgiven you, you will love God then to purpose; you will love God then in truth, and in strength; *Mary* loved much, why many sins were forgiven her; now unless you believe in Jesus Christ, you cannot have the forgiveness of your sins; and so you will be questioning whether God love you, or whether he be not a hard God, and a hard Master, and dont pardon your sins, and so you cannot love God truly, and love God with strength. If therefore you would love God with truth, and strength, believe in his Son Jesus Christ, that you may know your sins are forgiven.

Secondly, This believing in the Lord Jesus Christ, makes our persons very acceptable unto God. *Eph. 1. 6. he hath made us accepted in his Beloved.* How are we made accepted, by faith in him? if we have not faith in him, we are not accepted; therefore the Apostles put us to do all in the name of the Lord Jesus, *Col. 3. 17.* There's the acceptation of your persons.

And so of your Prayers, our Prayers will never speed in Heaven, and have gracious Returns, unless we believe in the Son of God; 'tis for Christs sake that our Prayers are heard, as you may see in the verse before the Text, and the Text together; *whatsoever we ask we receive of him, because we keep his Commandments.* And what's one Command? *That we believe on the Name of his Son Jesus Christ;*

why now our Prayers come to be heard, when we keep his Commandments.

Lastly, It is that which doth exalt the grace of God, and honours him very much, to believe in his Son Jesus Christ. It's said in *1 Joh. 5.* *He that believes not, hath made God a Lyar. He that believeth on the Son of God, hath the witness in himself.* There's encouragement to believe in the Son of God; *He that believeth not God, hath made him a Lyar, because he believeth not the record that God gave of his Son.* And this is one record, that God hath given us eternal life in him. And this is another, that he Commands us to believe in him, that we may have this eternal life. : Now what a dishonour is this to the God of truth, to make him a lyar; but now to believe in his Son doth exalt the free grace of God, God hath made all the promises to Jesus Christ, and in Christ they are all yea, and Amen. And mark it, *All the promises of God in him are Yea, and in him Amen, unto the Glory of God by us, 2 Cor. 1. 20.* When we believe in his Son Jesus Christ, in whom they are all concentrated, in whom they are all yea, and Amen; but if you do not believe in the Son of God. They are not all to the honour of God; God hath not his glory in that way that he looks for, by Jesus Christ. So that we should believe in the Son of God, because it doth exalt his honour, and his free grace, and promotes his Glory abundantly; and the contrary brings reproach, and dishonour upon God. One question more.

But happily some will say, I cannot believe; what should I do?

To that Soul, and to all of us I would say thus much. First,

First, attend diligently unto the means by which God works faith, *Rom. 10. 17. Faith comes by hearing, and hearing, by the word of God.* Attend now unto the means, the Gospel especially, which is the means that God hath appointed to work faith by, and doth work faith by, *Eph. 1. 13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your Salvation :* When they heard the word of truth, the Gospel of Salvation ; then they came to trust in him ; So when people do attend unto the means of Grace, and attend seriously unto it ; God doth work faith, and increase faith where it is, by the same means. You know Pipes dont give water, but water comes through Pipes ; so the Gospel is the Pipe through which God lets out this water of grace, and conveys it unto us, and will you see it performed ? in *Acts 13. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed.* When they heard the Gospel Preached, as many as were ordained to eternal life believed, they attended upon the word, and the means of grace, and it was not in vain they believed.

Attend therefore upon the Gospel, and the word Preached, as an Ordinance of God, appointed and designed of God purposely to work faith in your Souls, many persons they come to hear the Word, they come only to hear a man what he can say, and what notions and new things there may be ; but they come not to it as an Ordinance of God appointed to work grace and faith in the soul, and so miss of their expectation upon that account.

Secondly, Consider how freely Jesus Christ is offered in the Gospel, and offered unto you, and at what a cheap rate Christ is to be had. In *Isa. 55.* come without money, and without price, come and drink of the waters of life freely. Why the Lord Jesus Christ is a free gift, *Rom. 5. 15.* saith the Apostle, not as the offence, so also is the free gift. A free gift Jesus Christ and grace is; and *Job. 4. 10.* If thou haddest known the gift of God; O Christ is the gift of God, and what is required now, but receiving of this gift? will you not receive a gift, and such a gift as this is when it is tendred to you by God himself, and tendred to you in such a glorious manner, and God doth put off this rich gift at a very low rate, if you will receive it, *Rev. 3. 20.* *I stand at the dore and knock, if any man hear my voice and open the dore, I will come into him;* and *Ch. 22. 17.* *whosoever will, let him come and take of the water of life freely;* here's Christ with the water of life, and bread of life, with his Righteousness, with all that is useful for you for the present, and to eternity, here he is, receive him; O how great will our condemnation be if we dont receive him, when as he is offered so freely to us!

3. Lastly, you cannot believe you say, and I believe you too; you cannot believe: I but pray unto God to inable you to believe. And that should be one great request of our soules dayly, that God would enable us to believe, and that he would work Faith in us: why? it's the gift of God; and he is a giving God, he gives liberally and upbraids not: he will not upbraid you with your unbelief: but if you will come and beg Faith in God, and power to work that grace in you, he is ready

to do it; in the 17. of *Luke*, say the Disciples, *Lord we believe, encrease our faith*; so say you, *Lord work faith in my soul*, I can never please thee, nor get any good unless thou work faith in me; and that in *John* 6. 45. Every man therefore that hath heard and learned of the Father, cometh unto me; O hearken to the Fathers teaching in the Gospel, the fathers revealing of Christ; and discoveries he hath made, and receive every truth he hath given out concerning Jesus Christ; and then he that hath heard and learned of the Father, cometh unto the Son; O pray unto the Father to speak to your hearts, and to teach your souls, that so you may come to Jesus Christ, and believe in the Son, and have all those great things that are to be had by him.

K 4 *Christians*



Christians ought to be of Christ's mind,

Phil. 2. 5. Let this mind be in you, which was also in Christ Jesus.

THe Apostle *Paul* writes to the Church of *Philippie*, and notwithstanding they were precious Christians, and a choice Church, yet they had need of exhortation and quickning up to their duty, and by strong arguments he presses them here to many duties.

If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. And so in the third and fourth verses, he exhorts them to duties; and in this verse, *Let this mind be in you, which was also in Christ Jesus*; here's nothing difficult in the words.

We read in Scripture of the *mind of God*, *Jer. 19. 5.* neither came it into my *mind*, saith God, we read of the mind of the spirit, *Rom. 8. 27.* he that searcheth the heart, knoweth what is the *mind of the spirit*; and here we read of the *mind of Christ*, let this mind be in you, which was also in Christ Jesus.

Now the word *mind* in Holy writ, doth signifie sometimes the heart, *Acts 20. 19.* serving the Lord with all humility of *mind*, that is, with all humility

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humility of heart, and *Deut.* 10. 6. If a *Levite* come, &c. with all the *desire of his mind*. *Desire* is in the *heart*, and so *mind* here notes the heart.

Sometimes it signifies the *understanding*, as in *2 Cor.* 3. 14. Their *mind* was blinded, (speaking of the Jews) that is, their *understandings* were blinded.

Sometimes it signifies the thoughts of the heart, *Prov.* 29. 11. A fool uttereth all his *mind*, that is, all he thinks, all the thoughts of his heart.

Sometimes it signifies the *will*, *1 Pet.* 5. 2. feed the flock of God which is among you, taking the oversight thereof, not by constraint, but *willingly*; not for filthy lucre, but of a *ready mind*, that is, with your wills, willingly, and cheerfully.

Sometimes its put for the *affections*, and the affecting of those affections, *2 Cor.* 7. 7. he was comforted in you, when he told us your earnest desire, your mourning, your *servent mind* towards me; that is, your fervent affection towards me. *Mind* signifies the *affections*.

And the affecting of a thing, *Rom.* 8. 5. Those that are after the flesh, do mind the things of the flesh; that is, their affections do affect the things of the flesh.

Listly, *Mind* in Scripture doth signifie the aims and intentions of a man, *Pro.* 21. 27. The Sacrifice of the wicked is abomination to the Lord; how much more when he bringeth it with a *wicked mind*? that is, with a wicked intention. When the intentions and aims of a man are wicked, then his Sacrifice is much more abomination. So that in all the senses the word *mind* is used in Scripture,
and

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and all these may be taken in here; for the heart, and the understanding, and the thoughts, and the will, and affections, and the intentions: now the point that I will commend unto you, is onely this,

Dott. That Churches and Christians should be of the same mind that the Lord Jesus Christ is of.

1 Cor. 2. 16. saith the Apostle there, speaking of himself, and the Church of *Corinth*, *We have the mind of Christ.* We have Christs understanding, Christs heart (and the like) so in *1 Pet. 4. 1.* arm your selves likewise with the *same mind*; let the same mind be in you.

Now it may be said, is it possible for any Church, or any person to have the mind of Christ?

First, I answer, we must *aim* at it to have the mind of Christ, Christ is the Copy written for us to aim at. The Scripture doth hold out perfect rules, and perfect patterns unto us, which dont note our perfection, but helps our imperfection, that we which are imperfect should reach to perfection, aim at the mind of Jesus Christ.

Secondly, I answer, we are to have the same mind in kind, though not in degree; a new born Babe is of the same kind that a man is, though he be not come to that degree, and state of a man.

Q. Well now, what is the mind of Christ?

A. In general I say, the whole Gospel is the mind of Christ; the whole word of God; there you have Christs mind, and Gods mind. But that's large, we will therefore come a little more close, and what I find by searching the Gospel, I shall give you in particulars.

First, Christs mind was a Publick mind, not a private

private Domestick selfish mind; he did not seek himself, but he sought the good of others; saith the Apostle in the verse before my Text, *Look not every man on his own things, but every man also on the things of others*; Christ had a publick mind, and would have a publick mind in us, Christ neglected himself to do good to others, he sought not his own credit, nor his own pleasure or preferment and advantage when they would have made him a King, he denyed himself; *Joh. 6. 14.* The Lord Christ did nothing for himself, but all for us, he came from heaven for us, he took our nature upon him for us, he Preach'd for us, I, and he suffered for us, *Dan. 9. 26. Messiah shall be cut off, but not for himself.* He was cut off by death, but not for himself, but for us; So that the Lord Jesus Christ he had a publick mind, a publick spirit, a publick heart; *he became poor for us, 2 Cor. 8. He pleased not himself, Rom. 15. 3.* So then, let this mind of Christ be in you, to have a publick mind for the publick good to act for others; and not a selfish mind, altogether for self?

Secondly, The Lord Christ had a pure mind; the Scripture speaks of a *defiled mind*, *Tit. 1. 15.* Those that believe not their very minds are defiled: it speaks of a *carnal mind*, *Rom. 8. 6.* It speaks of a *fleshly mind*, *Col. 2. 13.* But Christ had no defiled mind, no carnal mind, no fleshly mind; but the Lord Jesus Christ had a pure mind, pure heart, pure affections, pure will, pure intentions, and the like, his mind was a pure mind; and therefore he saith, *Joh. 14.* The Devil comes and finds nothing of his in me; when the Devil comes, he finds no impurity in Christ, and which
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of you convinceth me of sin, saith Christ; he had a pure mind, and therefore it's said, *Heb. 7. 26. he was holy, and harmless, separate from sinners*, he was holy in his nature, and understanding, and will, and affections, and heart and spirit. He was pure from all errors, and all opinions that do defile the understanding, or the judgment, *2 Cor. 1. 3. I fear least by any means, as the Serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ*: Christs spirit was pure, and there was no mixture, where there is a mixture, there is not simplicity; Christ had a pure mind from all errors, and all defilements: Now let this mind be in you also which was in Christ Jesus; this pure mind be in you.

Thirdly, The Lord Christs mind was a *willing*, and a *ready mind* to do good, *Math. 8. 3. If thou wilt, thou canst make me clean; I will*, saith he presently, *be thou clean*; how willing and ready was the Lord Christ, he was not backward, he did not shifft off doing good, as we use to do many times, but he would rather prevent men, as you may see in the impotent man, *Joh. 5. 6. Wilt thou be made whole*, such a ready mind was in Christ to do good; that where it was not look'd for, he would do it and prevent men, rather then not do good; *Psa. 40. 8. I delight to do thy will O God*; it was a great delight to Christ, he was very ready and forward to do good. Well, let this mind which also was in Christ be in you, a readiness, a willingness to do good.

Fourthly, The Lord Christs mind was a yeilding, a humble, and a condescending mind, *v. 7. he made himself of no Reputation, and took upon him the form*

form of a Servant ; O here was an humble condescending mind in Christ, that the Lord of glory, the Heir of the world, would take upon him the form of a Servant, *Joh. 13.* you read there how humble Christ was, that he riseth from the Table, girds himself with a Towel, takes a Bason of water, and goes and washes his Disciples feet. Here was condescending indeed, when the Lord and Master would go and wash his Disciples feet, when they were sinful, and he himself without sin ; Christ saith, he came not to be Ministred unto, but to Minister, and he did Minister indeed. In *Mat. 11.* Learn of me saith he, for I am humble ; never was there a greater person in the world, and never a greater person more humble than Christ was ? O how did he condescend to the poor, and weak, and mean, and all sorts and conditions of people, he would not break a bruised Reed, nor quench the smoaking flax ; so yeilding and humble was he, he would converse with sinners and Publicans, when Pharisees and great ones stumbled at him, he became all things to all men, that he might do them good ; well, let this mind be in you which was in Christ.

Fifthly, the mind of the Lord Jesus Christ, was a *single mind*, we read in Scripture of a *double mind*, *James 1. 8.* a double minded man. But there was no doubleness of mind in Christ, he had a single mind, *Joh 23. 13.* *he is in one mind*, the Lord Christ he is alwayes in one mind, others have many minds ; so many minds that they hardly know their own mind ; but Christ had one single sincere mind ; there was no doubleness, no dissembling, no equivocating, no guile in his heart, nor in his
lips,

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lips, *1 Pet. 2. 22.* who did no sin, neither was guile found in his mouth. As Christ said of *Nathaniel*, behold an Israelite, *in whom is no guile*; so may we say of Christ much more, behold an Israelite in whom is no guile; there was nothing but singleness in Jesus Christ, he had a single mind, a single spirit, a single heart; and let this mind be in you, which also was in Christ Jesus.

Sixthly, The Lord Christs mind was a fixed and a settled mind, he was not lead away with the Traditions of the Elders; with the opinions of the Herodians, of the Sadduces, of the Scribes and Pharisees, with any wind of Doctrine; but it was a settled, solid, fixed, firm mind, *Heb. 13. 8.* it's said, Jesus Christ the *same* yesterday, to day, and for ever; he was in the same settled mind alwayes, he did not chop and change his thoughts, and mind, and judgment; but was settled, and fixed, and not carried away with any opinions (or the like) and see what follows upon it, *v. 9.* *be not carried away with divers and strange Doctrines*, Christ was not; be not you therefore carried about with divers and strange Doctrines. How many in these dayes are carried up and down with every wind of Doctrine, with every opinion, but let this settled, fixed, firm mind be in you, which also was in Christ.

Seventhly, Christs mind it was a heavenly mind, *Joh. 7. 46.* *Never man spake like this man*; never man spake so heavenly, so graciously as this man did, Christ was full of Heaven; heavenly in his Doctrine, heavenly in his Prayers, heavenly in his Discourse, altogether heavenly. In *3. Joh. 12.* there's something seems to cross it; *If I have told*

you

ye earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? What, did Christ tell them of earthly things, and not heavenly things? The meaning of the place is this; 'tis true, I have drawn Parables taken from earthly things, but in them are couched heavenly matters; and if you dont understand them when I bring them down thus to your capacities, how would you understand then if I should tell you of heavenly things in their own nature and kind, and not suit them to your apprehensions, or comprehensions. Christ here spake of earthly things in this Chapter to *Nicodemus*; he spake of Generation, and of the wind, and water; these were earthly things, I but he had heavenly things in them, Regeneration, and the wind and water of the Spirit; so that Jesus Christ he minded heavenly things; and so the next verse, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven*; why the Son of man is in heaven though he be here upon earth, his affections are there, his heart is there, his aims and intentions are there; O how heavenly was Christ in all his wayes? he breathed out heavenliness, and made spiritual uses of all things he saw and met with; of the *Vine*, of the *Dore*, of the *Sheep*, of the *Sun*, of the *water*; now let this mind be in you which also was in Jesus Christ, a heavenly mind.

Eightly, The Lord Christs mind was a zealous mind, a servant mind, in 2 *Joh. 17*. Christ was zealous there in driving them out of the Temple, that made his fathers house a den of Thieves: He was zealous against the Traditions, Doctrines, and Practises of the Scribes and Pharisees, the zeal of thy

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thy house hath eaten me up, saith he; a zealous mind he had, *Mat. 15.* he was zealous against the tradition of the Elders; and in *Mat. 23.* he was zealous against the Scribes and Pharisees, woe to you Scribes, Pharisees, Hypocrites, often he pronounces woe to them; he had a zealous mind against all was corrupt and wicked: So, how zealous was Christ against the Churches for failings, *Rev. 2. 2, 3, 4, 5.* I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tryed them which say they are Apostles and are not, and hast found them lyars, and hast borne, and hast patience, and for my name sake hast laboured, and hast not fainted. He commends them for what was good first; Nevertheless I have somewhat against thee, because thou hast left thy first love; I have somewhat against thee Ephesus, thou hast left thy first love; Remember therefore from whence thou art fallen, and repent, and do thy first works, or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent; Here's the zeal of Christ, I'll come, and I'll come quickly, and I'll come and put out the Candle, and break the Candlestick; I will come and lay you waste though you be a Church; if you dont return to your first works, and first love; The Lord had a zealous mind and spirit against declensions, against declensions in love, and grace; (and the like, so in *Heb. 5. 7.* who in the dayes of his flesh, when he had offered up Prayers and Supplications, with strong crying and tears, unto him that was able to save; O how zealously did Christ Pray, when he prayed till the blood trickled down, Christ had a zealous mind: Now let this mind be in you also

to have a zealous mind against traditions, superstitions, against declinings in Grace, against Apostacy, and things of that nature.

Ninthly, the Lord Christ had a peaceable and a quiet mind, in *Mat. 11.* saith Christ, *learn of me, for I am meek*; he had a quiet and a meek mind; and *Mat. 12. 19.* *he shall not strive nor cry, neither shall any man bere his voice in the streets*; he shall be meek, and quiet, and peaceable; it's said of *Seraiab* in *Jeremiah*, that he was a quiet Prince; much more of Jesus Christ, there was no striving, no bitterness, no contention (and the like) but peaceable and quiet he was: Now, let this mind be in you which also was in Christ Jesus, a meek, a quiet, a peaceable mind, the Ornament of a meek, and a quiet spirit is of great price, saith the Apostle *Peter*; speaking of Godly women; such a spirit had Christ, a quiet and a meek spirit, and let this be in Christians, and in Churches.

Tenthly, the mind of the Lord Jesus Christ, it was a *submissive mind*, a submissive mind to his Fathers will, whatever hard thing he should meet withall; though he met with the hardest thing that was imaginable, yet Christ was submissive unto it; in *Luke 22. 42.* *Father, if thou be willing remove the Cup from me; nevertheless, not my will, but thine be done*: There was a cup prepared for Christ, that never was the like cup for any to drink; a cup that had so much gall, so much of the wrath of God, a cup wherein all the guilt of our sins were, and all the merit and desert of them, this cup Christ must drink; well, saith he, Father, seeing I must drink it, *not my will, but thy will be done*. So that the Lord Christ had a submissive
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mind to any hard and severe providence. We are apt to stumble and quarrel, and keep a do if things go crosse to our wills, and cannot bear them and say, Lord, not my will, but thy will be done. But let this mind be in you, which was in Christ Jesus, a submissive mind to the providences of God, to drink the bitterest cup that he shall order out for you.

Eleventhly, the Lord Christ had a *Compassionate mind*, he was full of bowels of compassion, and very tender hearted; *Mat. 15. 32.* Then Jesus called his Disciples unto him, and said, I have *Compassion* on the multitude, because they continue now with me three dayes, and have nothing to eat, and I will not send them away fasting, least they faint in the way; O I pittie them, I have compassion on them, I would not have them faint in the way; and so afterwards in *Mat.* when some came and cryed to him that he would shew them mercy, saith the Text, Christ had compassion on them, *Mat. 20. 3, 4.* he was wonderful compassionate, *Heb. 4. 15.* *We have not an High-Priest which cannot be touched with the feeling of our Infirmities*, the Lord Christ doth feel the infirmities of every member of his body, and in *Heb. 2. 17.* It behoved him to be made like unto his Brethren, *that he might be a merciful High Priest*, He is sensible of our ignorances, and infirmities, & weakness, & full of bowels & compassions. Why then let this mind be in you, which also was in Christ Jesus, a compassionate, a merciful mind; he was the good *Samaritan* which had compassion, when neither the Priest nor the Levite would.

Twelfthly, Lastly, the Lord Christ had a *loving mind*, a mind full of love, a forgiving mind, he had such love as he could cover sins, and forgive sins,

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sin, *Eph. 5. 2.* walk in love, as *Christ also hath loved us.* O Christ hath loved us, loved us and washed us in his own blood, loved us and lay'd down his life for us, loved us dearly, and strongly, loved us even above himself; well, saith he, let this mind be in you, which also was in Christ Jesus, walk in love, as Christ hath loved us. And he loved us so, as to forgive those that wronged him, though they wronged him exceedingly, took away his garments, took away his credit, took away his liberty, took away his life; Father forgive them, they know not what they do, *Luke 23. 34.* and therefore he appoints or commands, *Mat. 5. 44.* I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Christ did so, let this mind be in you, which also was in Christ Jesus. Thus you see what mind was in Christ.

Yet to reduce things to these four particulars.

First, to have the mind of Christ, is to have the same thoughts in you that Christ had; Christ had no ill thoughts in him, but rebuk'd ill thoughts, *why think you evil in your hearts,* as it is in *Psal. 139. 17.* How precious are thy thoughts unto me (saith David) so, precious are the thoughts of Christ, and of God towards poor sinners. The Lord Christs thoughts were publick thoughts, pure thoughts, heavenly thoughts, thoughts of mercy and loving kindness; *I knew the thoughts that I think towards you,* saith God, *Jer. 29. 11.* They were good thoughts, peaceable thoughts, loving thoughts; so there is in Christ, choice thoughts towards poor sinners, *Prov. 12. 5.* The thoughts of the righteous; are right; Christ was the righteous one, and

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all his thoughts were right thoughts, righteous thoughts, so now to have the same mind that Christ had, is to have the same *thoughts* that Christ had; have the same thoughts of God the Father, that he had; have the same thoughts of Truth that Christ had; have the same thoughts of Sin that Christ had; as an evil, as the greatest evil; have the same thoughts of Grace, as Christ had; have the same thoughts of the Church, as Christ had; have the same thoughts of the worth of Souls, as Christ had; what will you give in exchange for your Souls? Christ valued a soul above all the world; now to have the mind of Christ, is to have the same thoughts of God, of persons and things that the Lord Jesus Christ had.

Secondly, to have the same mind that Christ had, is to be carried forth with the same will and affections towards God and Man as Christ was: Now how was Christ carried forth towards God and man? *Heb. 10. 7. 9.* there you shall see; then said I, *Lo I come* (in the Volume of the Book it is written of me) *to do thy will, O God.* I come, I come freely, I am coming to do thy will whatever it be, be it hard matters, disgraceful matters, be it in the matter of my life; Loe, I come to do thy will O God; and so in the *9 v. Lo, I come to do thy will*; I am not backward, but I come to do thy will, he was ready to make hast, as *David* saith, I made hast and delayed not to keep thy Commandments; so that to be carried out towards God, to do good, and to do the will of God as Christ was, is to have the very mind of Christ; *Job. 5. 30.* saith Christ, *I seek not mine own will, but the will of the Father which hath sent me.*

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I came, and I came freely and willingly, and not to do mine own will, but the will of him that sent me; so now to be carried out to do the will of God as Christ was towards God, and towards man, is to have the same mind that Christ had.

Thirdly, to have the same mind that Christ had, is to live the same life that Christ did, where there is the same mind, there will be the same motions, and the same operations; now to have the mind of Christ, is to live the very life of Christ, *Gal. 2. 20. I live not, saith Paul, but Christ lives in me*; O'tis Christs life that I live; so in the *1 Phil. 21. To me to live is Christ*, I dont account my life any life, if I dont live the life of Christ; and *Tit. 1. 11, 12. The Grace of God that bringeth salvation hath appeared unto all men*; what's the Grace of God? Christ, and the Gospel; the mind of Christ; *Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and Godly in this present world*; Now to have the mind of Christ, is to live soberly, Righteously, and Godly in this world. Soberly in regard of our selves, Righteously in regard of men, Godly in regard of God. To have the mind of Christ, is to live the very life of Christ; *1 Pet. 4. 1, 2. For as much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin. If you have suffered as Christ hath done, you will cease from sin, he hath ceased from dying for sin, and you must cease from committing of sin. That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. So that if we have the mind of Christ, we will live the rest of*

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our time to the will of God; we must walk as he walked, 1 *Joh.* 2. 3.

Fourthly, Lastly, to have the same mind that Christ had, is to be carried out to the same end that he was, and his end was to do good to others; and to glorifie God; these were the intentions, and end, and mind of Christ, *Acts* 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the Devil, for God was with him; here was his design, to do good to others; and his great design was to glorifie the Father also, Job.* 8. 50. 54. *and I seek not mine own glory, saith he, there is one that seeketh and judgeth, I seek not mine own glory, 'tis the glory of the Father that I seek; and v. 5. 4. Jesus answered, if I honour my self, my honour is nothing, it is my Father that honoureth me, of whom ye say, that he is your God. My Father doth honour me indeed, and I do honour my Father, Job.* 17. 4. *I have glorified thee on the earth, &c.* That was the great design of the L. Jesus Christ, to go up and down and do good, and to glorifie the Father, and honour him, now to be carried out to the same ends, and to have the same aim that Christ had, is to have the same mind that Christ had. Thus you see what was the mind of Christ, and what it is to have the same mind that Christ had.

Now I shall shew you the Reasons, why we should have the same mind that Christ had.

Reas. First, we should have the same mind, because we are Christians, we have Christs name, as you know those that are *Lutherans*, they have the mind of *Luther*; those that are *Calvinists*, have the mind

mind of Calvin; those are Platonists, have the mind of Plato; those are Gallenists, have the mind of Gallen; So we are Christians, and we should have the mind of Christ, what a Christian, and not the mind of Christ? why we are his Disciples, and Disciples use to have the mind of their Masters, and of their Teachers, we should learn his mind, and be of his mind; Eph. 4. 21, 22. *ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus.* If you have heard Christ, and learned of him, you will be of his mind, you are his Disciples, and the Disciple is of the mind of the Teacher, Col. 2. 6. *As ye have therefore received Christ Jesus the Lord, so walk ye in him.* As ye have received his Doctrine, his mind, so walk in his Doctrine, and in his mind; we are Christians, and therefore we should be of the same mind with Jesus Christ.

Secondly, those that are true Churches and true Christians, they are members of Christ, they are members of Christs body, and they should be of the mind of the head; the members are ruled and governed by the head; now all true Churches, and Christians, are the members of Christ, Eph. 4. 15. *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.* O speak the truth in love, saith he, or truth it in love, and grow up in him (in Christ) in all things which is the head; you must grow up into his mind, because ye are members, and he is the head; so in 2 Col. 7. *Rooted and built up in him, and stablished in the faith; stablished in the Doctrine of Christ, abounding therein with Thanksgiving;* Why? because we are members of Christ, we should therefore grow up

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in the faith of Christ, and in the doctrine and mind of Christ.

Thirdly, We should be of the same mind with Christ, because the Lord Christ became like unto us, therefore we should be like unto him, *v. 7. and was made in the likeness of men, and so in Rom. 8. 3. For what the Law could not do in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh.* Christ was like us, in the likeness of sinful flesh, and condemned sin in the flesh; now what a vast distance was there between Christ and us? when Christ was in Heaven, the Son of God, had not he came down from Heaven, and taken our nature upon him, and been made like unto us, we could never have been made like unto him; for he must take away that black Image, and corruption of our nature, and deformity, that we might be made like unto him; now the Lord Christ having done thus, we should be like unto him upon that account, and if we be not of his mind, we shall never come to be like him, *1 Joh. 3. 2, 3. beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.* Then shall we be perfectly like him, and every man that hath this hope in him, purifieth himself, even as he is pure. If you have hope to be perfectly like him hereafter, you must be of his mind here, and purifie your selves even as he is pure; so that upon that account, that Christ became like unto us in our nature, we should be of his mind, that we may be like unto him in his nature.

Fourthly,

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Fourthly, we should be of the same mind with Jesus Christ, because if we be not of his mind, we shall be of an evil mind, we shall be either of the worlds mind, and the worlds mind is bad enough, it lyes in wickedness, or of the Devils mind, and that's worse; or of the flesh's mind, and that's worst of all; for the Devil, and the world work by our flesh; now saith the Apostle, *to be carnally minded, is death*, and the carnal mind is enmity unto God, it is not subject unto God, neither can it be. Now if you be not of Christs mind, you are either of the worlds mind, or the Devils mind, or the flesh's mind, and that's death, and will end in death eternal, and you cannot please God.

Fifthly, we should be of the same mind that Christ is, because this is a way to keep us from falling into errors, and corrupting opinions, and from damnable Heresies (and the like;) those have Christs mind, will admit of nothing but truth; they will not admit of the spirit of Antichrist, and the spirit of errors, of which you read *1 Joh. 4. 3, 6.*

There's the spirit of Antichrist, and the spirit of errors; now if men be of Christs mind, they will never admit of those errors and Antichristian Doctrines. The Doctrine of Antichrist, is the worshipping of Images; now if you have Christs mind, you will never worship Images; *Babes keep your selves from Idols.* Antichrists mind is, that Priests must not marry; if you be of Christs mind *Marriage is honourable in all*, and it will never admit of that Doctrine. So transubstantiation, that's Antichrists mind; but if you be of Christs mind, you will never admit of that, *Acts 3. 20. He shall send*

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send Jesus Christ, which before was Preached unto you, whom the heavens must receive, until the times of restitution of all things; he shall send him, he dont send him whereever the Sacrament is, and there turn the bread into Christs flesh, and the wine into Christs blood, but he shall send Jesus Christ, which before was Preached unto you, whom the heavens must receive, until the times of restitution of all things; here's the mind of Christ now, and those that have the mind of Christ, will not receive the mind of Antichrist. So, invocation of Saints, that's the mind of Antichrist, an erroneous, and a damnable Doctrine; but here's the mind of Christ, Job. 16. 23. Whatsoever ye shall ask the Father in my name, not in Maries name, or Peter's name, or this or that Saints name; but in Christs name. So for the Popes Supremacy, and the Lordliness of his Prelates; if you have Christs mind, you will never entertain any thing of that, Luke 25. and he said unto them, the Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them are called Benefactors: But ye shall not be so, but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. What, you my Disciples, and you to have Supremacy, you to have the Titles of Lords, and Holy, and Gracious (and the like?) it shall not be so among you, here's the mind of Christ; so in 1 Pet. 5. 3. Neither as being Lords over Gods Heritage, but being ensamples to the Flock; no Lordliness, no domination, power, greatness, nor glorious titles (and the like) here's the mind of Christ; so that if we have the mind of Christ, we shall be kept from errors. So all traditions and ordinances of men,
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and impositions & inventions of men; *Mat. 15. 9.* *In vain they do worship me, teaching for Doctrines, the Commandments of men.* That's a vain worship, which is worshipping in vain, and *v. 6.* *ye have made the Commandments of God of none effect, by your traditions.* So in *2 Col. 20.* *wherefore if ye be dead with Christ from the Rudiments of the world, why as though living in the world are ye subject to ordinances, &c. after the Commandments and Doctrines of men.* Here's the mind of Christ, you must not be subject to ordinances, and impositions of men, and their additions to the worship of God; but have the mind of Christ, and you will admit of nothing, but what is from Christ.

Sixthly, we should be of Christs mind, because it is the way to union, to meeken and sweeten spirits, and to make harmony between all sorts, and to much unity, *Isa. 11. 6, 7, 8, 9.* *The Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf, and the young Lyon, and the Fawling together, and a little Child shall lead them, and the Cow and the Bear shall feed, their young ones shall lye down together, and the Lyon shall eat straw like the Ox.* They shall be fed with the same meat, the mind of Christ, the Gospel, and Gospel truths, they shall eat and feed together, and the meanest in the Church shall have no harm by them; and he goes on, *the sucking child shall play on the hole of the Asp, and the weaned child shall put his hand on the Cockatrice den;* that is, the meanest in the Church shall not be hurt by the greatest, nor infected by those that were Dragons and Asps before, full of gall and bitterness, and venom (and the like) they shall be so cleansed by the Doctrine of
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of Christ, and the mind of Christ, that the meanest Saint shall have communion and converse with them; and what follows? *They shall not hurt, nor destroy in all my holy Mountain; for the earth shall be full of the knowledge of the Lord; there's the mind of Christ now; full of the mind of Christ that will purge out their malice, and bitterness, and enmity, and there will be such a change and alteration, such a harmony in affection, as they will eat together, Hear together, Pray together, Converse together (and the like) and so there will be much unity among all those that have the mind of Christ, which will be a blessed thing; for what saith the Psalmist, Psal. 133. 1. Behold, how good, and how pleasant it is, for Brethren to dwell together in unity: Behold it, how beautiful and blessed a thing it is; and Acts 4. 32. the multitude of them that believed, were of one heart, and of one soul; Why they were of Christs mind, and so of one mind; so then we should be of Christs mind, that we may unite together, and live sweetly, and meekly, and harmoniously together; and in 1 Cor. 1. 10. 'tis that the Apostle urges the Corinthians unto, I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joyned together in the same mind, and in the same judgment; and if we have Christs mind, we shall have the same mind and the same judgment, we shall be all of one mind.*

Seventhly, we should be all of Christs mind, that so we may do our Christian work wisely, and understandingly: The Lord Christ did all things wisely, and understandingly; all his work as he

was a High Priest, all his work as he was a Prince, all his work as he was a Prophet, all his work as he was a private man. And if we have the mind of Christ, we shall do all things wisely, and understandingly, as becomes Christians. Many Christians are very foolish, and rash, and inconsiderate, and do things untowardly. Why? they go upon their own minds; but if we have the mind of Jesus Christ, we shall do all things wisely, and advantageously, for the glory of God, and good of others, and peace and comfort of our own souls.

Eighthly, Lastly, we should be of the same mind that Christ is, because if we be true Christians, we have the same spirit that Christ had; where is the same spirit, there will be the same mind, *Rom. 8. 9.* *If any man have not the spirit of Christ, he is none of his:* If you han't Christs spirit, no marvel you are not of his mind; but if you be true Christians, you have the spirit of Christ, and if you have the spirit of Christ, you must needs be of the mind of Christ; for in *1 Cor. 6. 17.* *He that is joyned to the Lord, is one spirit;* it is a spirit of wisdom and revelation; and a spirit that doth discover the mind of the Lord Jesus unto the soul; the spirit (saith Christ) shall take of mine & shew unto you, the spirit doth shew nothing unto those where it is, but the mind of Christ; now if there be the same spirit, we shall be of the same mind. Thus then you see why we should be of the same mind of Christ.

I shall come to some application of the point.

Appl.

Application.

1. This serves for reproof ; and,

First, it reproves those that are so far from being of Christs mind, as that they seldom or never mind Christ, *they mind earthly things*, as the Apostle saith. O how many are there that mind Plays, and mind Pictures, and mind Histories, and mind sea affairs, winds, and weather ! how many mind riches, and buying, and selling, and building, and eating, and drinking, and dressing, and things of this nature ; that mind exchanges, and friends, &c. and no marvel they have not the mind of Christ ; the *Gadarens* minded their Swine, and minded not Christ, but bad him go out of their Country ; so those that were bidden to the Feast, they minded their Wives, and Oxen, and Farms, but they minded not Christ ; this now is reproof to such.

Secondly, it is reproof to those, that it may be do somewhat mind Christ, but not so as to live Christ, and to seek the good of others, and the glory of God, 1 Cor. 10. 24. 31. you have both these, *Let no man seek his own, but every man anothers wealth* ; that is, his spiritual wealth, to do his soul good ; the welfare of Soul and Body, and Relations, and welfare of his mind ; and in the 31 verse, *whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* Here's the great end we should aim at, we should live Christ, and seek the good of others, and seek the glory of God ; but where are the men that do this ? nay men live now so as they are a reproach to Christ, and

and to the name of Christ, a dishonour to God, and make a prey of their Brethren, they live so as if the Devil were their Copy to write after, and to imitate. If the Devil should come up from Hell in the likeness of man, how could he live worse then many men do that are called Christians; O the debauchedness, the blasphemousness, the oppressions, and the horrible evils that are committed in these our dayes, by those that say they are Christians; Christ told the Pharisees, *ye are of your Father the Devil, and his works will ye do:* So we may tell many in City and Country, you are of your Father the Devil, and his works you will do; what can they do worse almost then they do, they are come to such a height of wickedness? But let such rather unchristian themselves, than to live as they do, and be called Christians. What will men not be of Christs mind, and yet be Christians? called Christians, and live like Devils, and worldlings, and prophane wretches, that neither fear God nor man, better they had been Heathens then Christians; it will be more easie for *Sodom and Gomorrah, Tyre and Sidon*, then for such at the day of Judgment! So much for reproof.

Secondly, this may be matter of humiliation to us all, that we are no more like to Christ, that we have not the same thoughts of God, of Truth, of Sin, of the World, that he had; the Lord Christ saith, be not conformed to the world, the fashions of the world, the manners of the world, the worship of the world; that we should not love the world, nor things of the world; that was Christs mind, that we should forgive our Enemies; but
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we are not of Christs mind, though we have been long in the School of Christ, & Disciples of Christ; yet we are not of the mind of Christ; O how slow, and dull, and untoward are we to learn the mind of Christ! It's the mind of Christ, that people should not cast off Ordinances, and forsake the assembling of themselves (and the like;) but how many do it in these dayes? O this should be matter of humiliation to us all, that we come so short of the mind of Christ.

Thirdly, it may be an use of examination to us, to examine whether we be of the same mind that the Lord Jesus Christ was of; you may know it by what I have delivered to you already; have we a publick mind, a pure mind, a humble mind, a heavenly mind, a compassionate mind (and the like;) but I'll add something else: would you know whether you are of the mind of Christ, yea or no? then,

First, if you are of Christs mind, you will love what Christ loved, and hate what he hated; now look into *Heb. 1. 9. he loved Righteousness, and hated Iniquity*; do you love Righteousness? you have many go for Christians, and Professors; but come to dealing, and there's no righteousness in their actions, they are all for what they can get, and wring, and scrape to themselves, and don't love righteousness; thou art no true Christian, who-soever thou art, thou art but a bastardly Christian at the best; for where there is the same mind of Christ, and a true Christian, there's loving of Righteousness, and hating of Iniquity; See in *1 Joh. 2. last, If ye know that he is Righteous, ye know that every one that doth Righteousness, is born of him.*

If ye be true Christians ye are born of God, and you do Righteousness; and Ch. 3. 10. *In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God.* Many borrow and never pay again, is here any Righteousness? many have pledges and never restore them, is here any righteousness? many they will put off all wares with lying and swearing, is here righteousness? if so be there be not Righteousness in mens actions; they have not the mind of Christ; they are not born of God, but they have the mind of the Devil, and of the World, and the flesh, and it's a sad condition: but here's the way to know whether we have the mind of Christ; we will love righteousness; and hate Iniquity, hate evil thoughts, and lusts; and all fraud, and cheating, and over-reaching one another.

Secondly, if we would know whether we have the mind of Christ, we shall know it by this, then we will judge of things as Christ judged of them. *Joh. 7. 24.* saith Christ, *Judge not according to appearance, but judge righteous Judgement;* so in *2 Cor. 10. 7.* *Do ye look on things according to outward appearance.* Men that have Christs mind will not judge according to outward appearance and semblances, and seemings; but they will judge righteous judgment; judge as Christ himself judged; Christ saith, blessed are the poor in spirit, for theirs is the Kingdom of Heaven; blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are the pure in heart, for they shall see God. Do you judge right now where blessedness lyes? not in honours, nor pleasures, nor things

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of this nature; no, it lyes in mourning for sin, in poverty of spirit, in pureness of heart; if you be of Christs mind, you will be of Christs judgment, *Luke 16. 15. The things that are highly esteemed among men, are abomination with God.* Now do you judge of the world as Christ judged? Christ look'd upon the world as a perishing thing, as a defiled thing, and as that which will not satisfie the soul, but endanger every man and woman; do you judge of the world so? *Why do you lay out your money for that which is not bread, and your labour for that which satisfieth not?* Do you judge of all these things thus now? they are not bread for my soul, nor they will not satisfie my soul; I must use the world while I am here, and if I have enough to carry me to my Journeys end, 'tis well; in *Acts 19. 28. Great is Diana of the Ephesians*, say those of *Ephesus*. So say Catholicks of their Cathedrals, and pompous worship, great is *Diana of the Ephesians*; yea, but *Diana* and all her worship was abominable to God; many cry up their worship, and such and such things as are the inventions of men; but they are no more pleasing to God than *Diana's* Idols, Temple, and Worship. *Paul* would know no man after the flesh; no, not Christ himself, he had the mind of Christ, and yet he would not know Christ after the flesh, upon fleshly grounds and considerations; so do you know no man after the flesh, but upon spiritual grounds, as they relate to God.

Thirdly, if you have the mind of Christ, then you will see that in the truths of Christ, as will make you love the truth, and stand to it, and to venture all for truth, rather then part from it,
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Christ he did witness to truth; in *Joh. 18.* and did testify a good confession before *Pontius Pilate*; and lay'd down his life for truth; now hence he saith in *Heb. 10.* *If any draw back, my soul shall have no pleasure in him*; what, of my mind, and draw back from my truth; and my wayes? my soul shall have no pleasure in him: what, draw back from Christ's Doctrine, and from the principles that have been wrought in you by that Doctrine? draw back from his worship, and from profession of Christ, and practice of the Gospel? *my soul shall have no pleasure in you*; that is, my soul shall be exceedingly exasperated against you, if you draw back from me and my Doctrine. *Ananias* held fast the faith, the Church of *Pergamus* held fast the faith of Christ; and *Paul* who had the mind of Christ, saw so much in the truth of Christ, as he saith, I am ready not onely to be bound, but to dye for the name of the Lord Jesus. He saw realty and eternal life in the truths of Christ; so that if you have Christs mind, you will see that in Christs truth and Doctrines, and wayes, and worship, which will make you go on, and venture all rather than part with the same.

Fourthly, Lastly, if you have Christs mind, you will act as Christ acted; *Christ went up and down doing good*, as in *Acts 10.* a man will not live idely, and out of a Calling, that hath the mind of Christ, a man will not be negligent in his Calling, and he will aim at Gods glory, and his neighbours good in his Calling, more then in getting of the world, honouring God, and doing good to his Neighbour, and those he lives among, if he have the mind of Christ. Christ had nothing of the

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world, but he would do good; Christ was much in Prayer, so will he; Christ was watchful, so will he; Christ denyed himself, and he will deny himself, he will walk even as Christ walked, 1 *Joh. 2. 6.* *he that saith he abides in Christ, ought himself so to walk, even as he walked;* if you have the mind of Christ, you will abide in Christ, and Christ will abide in you; now if it be so, you must walk as Christ walked, and be in the world even as he was, 1 *Joh. 4. 17.* *because as he is, so are we in this world.* By these things you may know whether you have the mind of Christ, yea or no.

In the next place, it is an use of exhortation to us, that we would be of Christs mind.

First, to those that are of another mind; and Secondly, to those that are of his mind, that they would be more and more of his mind.

First, to those that are not of Christs mind; there are many in the world that are of other minds, of the Devils mind, of the worlds mind, and the fleshes mind, froward minds, bitter minds, contentious minds, *Eph. 2. 3.* he shews you there what minds people are of, *Among whom also we all had our Conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the Children of wrath, even as others.* We were in an ill condition, when we were of that mind, and did such things; in *James 3. 14, 15.* *But if ye have bitter envying and strife in your hearts, glory not, and lye not against the truth; this wisdom descendeth not from above, but is earthly, sensual, Devilish. For where envying and strife is, there is confusion, and every evil work.* If it be so, men have not Christs mind, and there is much envying,
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and strife and bitterness in the world in these dayes; O what double minds have men, what covetous minds, what proud minds, what hypocritical minds; if we have not the mind of Christ we are not true Christians, and if we dye we shall perish and be undone for ever.

Well, how shall we get the mind of Christ?

First, lay down your own minds, & wills, if you would have the will of Christ; if the Pitcher be full of muddy water, you cannot put in Wine, Milk, or Oyl, but you must empty the Pitcher before it can receive any of these Liquors; so if you would have the mind of Christ, you must empty your selves of your own minds; look into 1-Cor. 3. 18. *Let no man deceive himself, if any man among you seemeth to be wise in this world? you think you are wise, and have parts, and learning, and education (and the like;) they are good in their places, but they are nothing to the mind of Christ; but if any man seemeth to be wise in this world, let him become a fool that he may be wise.* Our wisdom is enmity unto God, and till you have lay'd down your own wisdom, you will never have the mind of Christ, nor the wisdom of Christ.

Secondly, if you would have the mind of Christ, give up your selves to be Disciples of Christ; that is, search the Scriptures, and study the Gospel especially, *Joh. 5. Search the Scriptures, they are they that testifie of me.*

Secondly, I come to those that have something of Christs mind, that they would labour to have more of it, day by day. There is a natural desire and itch in all men to know more and more: O that there might be such a spiritual itch and desire

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in you to know more of the mind of Jesus Christ; Paul had it; 1 Cor. 2. *We have the mind of Christ*; yet faith he, *I determined to know nothing among you, save Jesus Christ, and him Crucified*; his great desire was to know Christ, and the mind of Christ, & to have the knowledg of Jesus Christ, for which he accounted all things but loss and dung; O this is the onely knowledge, and the excellent knowledge, and the soul-saving knowledge, and the soul comforting knowledge; to have the mind of Christ, and to know the things of Jesus Christ, and he would have it more and more, though he knew it the most of, or more than all the men in the world did in that day.

And why should we labour to have more of this knowledge?

First, because it is the end of the Ministry, and of the Gospel; the Lord Christ hath given out ordinances; a Church is an ordinance, and the Officers are ordinances, and it is the end of them; look into 4 Eph. and see to what end they are appointed, v. 11. 14. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God.* Mark, here's the knowledge of the Son of God, that's the mind of Christ, *unto a perfect man, unto the measure of the stature of the fulness of Christ*; that we henceforth be no more Children, tossed too and fro, and carried about with every wind of Doctrine. Why? all the Ordinances, and all the Officers in the Church, are for this

this end, to help you to come to the mind of Christ, to his mind, the fulness of it, the perfection of it; therefore as you would have the end accomplished, so labour to be more and more of the mind of Jesus Christ.

Secondly, you should be so, because it is the excellency of a Christian to have the mind of Christ more and more; the more conformable to Christ who is compleat and perfect, the more excellent you are; 'tis the very substance of a Christian, to have his will, his thoughts, his affections, his ends and aims to be the same with Christ; when I have Christs thoughts, and Christs will, and Christs understanding, and Christs affections, and Christs ends, what a Christian am I then? he is the most excellent Christian, that hath most of the mind of Christ; therefore let us labour to know more of the mind of Christ, and to have Christs mind in us.

Thirdly, Lastly, it is that which adds to your happiness, it is a part of your happiness here in this world to be of Christs mind. Wherein lay the happiness of man and woman at first, in the Image of God, and it lay in knowledge, and righteousness, and holiness; there was the Image of God. *Adam* was created an understanding, knowing man, a holy man, and a righteous man; now by *Adam's* eating the forbidden fruit; this Image was lost; but Christ he came to restore this again, it being lost, *Eph. 4. 24.* And that ye put on the new man, which after God is created in righteousness, and true holiness. And in the *Colossians*, knowledge is mentioned, now by the Lord Jesus Christ we have this restor'd again, and the more

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we know of Christs mind, the more that Image is renewed in us, 'tis a pure mind, an humble mind, a righteous mind, and it is an understanding mind; so that the more you know of Christ, the more purity, the more righteousness, the more knowledge you have, and so the Image of God is renewed in you, and there's your happiness; and when this comes to perfection, then you are perfectly happy, and that will be in heaven.

But you will say, what should we do to get more of the mind of Christ into us?

First, if you would have more of the mind of Christ, then be you less conformable to the world, be more and more off from the world, and be more and more transformed by the renewing of your minds, *Rom. 12. 2. Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.* You will come to know this good, and perfect, and acceptable will of God more and more; that is, the mind of Christ; 'tis the world keeps us from knowledge, the world doth blind us, and indispose us from receiving the divine truths and mysteries of the Gospel; that man that is most alienated from the world, and most contemplative of the Gospel, will have most of the mind of God and Christ in him.

Secondly, if you would have more and more of the mind of Christ, see you love the Lord Jesus Christ more and more daily. The more you love, the more Christ will let out his mind unto you, *Joh. 15. 14, 15. Ye are my friends if ye do whatsoever I command you; henceforth I call you not Servants, for*

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for the Servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you. Well, you are my friends, you love me, one friend loves another, and Christ made known all things unto them that he had received of his Father; so Christ will make all things known to your souls that he hath received of the Father, which is needful and good for you, if you love him; so in the 14. Ch. 21. *he that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.* Would you have manifestations of the Lord Jesus Christ, secrets revealed unto you, and hidden things that the world knows not of, love the Lord Jesus Christ more and more; as Wife the more she loves her Husband, the more her Husband will communicate his secrets unto her; so the more you love Christ, the more of his mind shall you have communicated unto you.

Thirdly, Lastly, if you would have more of the mind of Christ, then pray more and more for the spirit of Christ, for the spirit of Christ reveals the things of God, and searches them, and gives them out unto those, where it is; pray unto Christ to fill you with his spirit, and that spirit will fill you with the knowledge of Christs mind; the spirit of God is a spirit of wisdom and Revelation, *Joh. 16. 14. the Spirit shall take of mine and shew unto you; there's a treasury in Christ, in him are hid all the Treasures of wisdom and knowledge, and the spirit will take of Christs and shew unto you; 2 Cor. 3. last, we all with open face beholding as in a glass, the glory of the Lord, are changed into the same Image,*

Image; from Glory to Glory, even as by the Spirit of the Lord. What's this Glass? the Gospel is the glass, and in the glass there's Christ, and the mind of Christ, and when we come to look in there, we are changed into the same Image from glory to glory; we have more and more of the mind of Christ, and of the holiness of Christ, and righteousness of Christ, as by the Spirit of the Lord; so that pray for the spirit, and the spirit will interpret and open the mind of Christ in all the mysteries of the Gospel, which are hidden from most men in the world.

All in Christs Name.

Colloſſ. 3. 17. *And whatſoever ye do in word or deed,
do all in the name of the Lord Jeſus.*

THis Chapter is full of exhortations; Firſt, general ones, to the end of my Text. Secondly, particular ones, to the end of the Chapter.

For the general ones, he exhorts them *firſt*, to ſeek the things which are above, and to ſet their affections on things above, v. 1, 2. which he preſſes with ſeveral Arguments to the beginning of the fifth verſe.

Secondly, He exhorts them to mortification, in the fifth verſe. Mortifie your members which are upon the earth, Fornication, Uncleanneſs, Inordinate affection, evil concupiſcence, and covetouſneſs, which is Idolatry. He exhorts them to mortifie all theſe earthly members, and gives reaſons and arguments for it, even to the twelfth verſe.

Thirdly, He exhorts them to Chriſtian virtues, to Chriſtian practices, *put on* bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, and above all theſe things put on charity, which is the bond of perfectneſs, and let the peace of God rule in your hearts, to the which alſo you are called in one body, and be ye thankful;

thankful; let the word of Christ dwell in you richly. These be Christian vertues, and Christian practices he puts them upon, and that by three Arguments especially.

First, from their election, put on as the elect of God; you are elect and choice vessels of God, therefore put on these, they become elect ones. Secondly, you are *holy*, and 'tis not for holy ones to meddle with unholy things, but to do holily. Thirdly, you are beloved of God, God he loves you, and you are dear unto him, and therefore you should look after such virtues, and your practices should be accordingly; and then in the 17. verse, he exhorts them to do all in the name of the Lord Jesus. If you teach and admonish one another, if you sing Psalms, and Hymns, and Spiritual Songs; whatsoever ye do in word or deed, do all in the name of the Lord Jesus: and then afterwards in the Chapter he comes to particular duties, of Wives to Husbands, and Husbands to Wives; of Children to Parents, and Parents to Children; of Servants to Masters, and Masters to Servants, and the like.

In the words you may consider; First, the act, *doing*.

Secondly, the extent of the act, *whatsoever ye do in word, or deed, do all*.

Thirdly, the manner, *in the name of the Lord Jesus Christ*.

Here's nothing spoken of *thoughts*, are thoughts free therefore?

Mens *thoughts* comprehend their reasonings within, their consultations, their desires, their resolutions, their intentions, which are all included

cluded here, being acts of the Mind, as well as the others are acts of the Tongue, and acts of the Hand; for *thoughts* are not free. We say, *thoughts* are free, free from man, he can take no Cognizance of them; but they are not free from the Lord, he knows them, and observes them; *Why think ye evil in your hearts*, saith Christ, and *how long shall vain thoughts lodge within thee*, O Jerusalem? and, *God will bring all secret things to light*: but he doth not mention them, because they are not obvious to others; but howsoever, they should be such as will suit with the name of Christ, and our *thoughts* should be regulated and ordered answerably; so as that they may be approved of him. They do principiate our words, and our actions, and are included in words and actions.

But must all things be done in the name of Christ? whatsoever ye do in word or deed, let all be done in the name of Christ. What, ill as well as good, done in the name of Christ?

No, he intends not any evil; for he writes to Christians, and he writes to Saints, as you may see Ch. 1. 2. *To the Saints, and faithful Brethren in Christ*. To Saints, and faithful Brethren he writes, and whatsoever *they* do in word or deed, *they* must do all in the name of the Lord Jesus Christ; they must have no ill thoughts in them, no ill words in their mouths, no evil deeds must issue from their hands; and in the Chapter he had exhorted them to mortifie their earthly members; therefore they are not to be entertained, nor to issue from them; and in 4. *Phil.* 8. he tells you there what are the things they should think of, and so do, *Finally Brethren, whatsoever things are true, whatsoever things*

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue in you, any grace in you, if there be any praise you aim at; think of these things, and speak of these things, and do these things; these are the things that Christians should think of, speak, and do. The Doctrine which I shall commend to you is this:

Doct. 1. That Christians words and actions, should all be done in the name of the Lord Jesus Christ; all that comes from a Christian, should be done in the name of the Lord Jesus. Joh. 7. 16. Christ saith, my Doctrine is not mine, but his that sent me. 'Tis my Fathers, and I Preach in my Fathers name; and Christ taught them to pray in his name, whatsoever ye shall ask in my Name, I will give it you; and Christ sent them to Preach in his name, Mat. 28. we are justified in the name of the Lord Jesus, 1 Cor. 6. 11. and we believe in the name of the Son, 1 Joh. 5. 13. and Christians must do all in the name of Jesus Christ. Now here I must shew you.

First, what it is to do things in the name of the Lord Jesus.

Secondly, why we are to do all in the name of the Lord Jesus.

Thirdly, make the improvement of the point.

For the first, what it is to do things in the name of the Lord Jesus.

By name, we understand Christ himself, (as the Scripture doth) Acts 4. 12. There is no name, by which we can be saved, but by the name of Christ. But to do things in the name of Christ.

First, is to have Authority and Commission from

from Christ, to do what we do, to do them in the authority of Christ, by Commission from Christ, *2 Thess. 3. 6.* Now we command you Brethren, *in the name of our Lord Jesus Christ*; that is, in the authority of Christ, by Commission from Christ; so that when we do things by Commission from Christ, by the authority of Christ, we are said to do things in his name. In *Luke 9. 49.* we saw one casting out Devils *in thy name*; that is, by authority and commission from thee, pretended at least, if not real; and *Mark 11. 9.* Blessed is he that cometh *in the name* of the Lord; that is, he that comes authorized from the Lord, furnished with gifts and abilities for the work that he undertakes, that comes in the name of the Lord, by divine authority; false Prophets they came in their own names, they came not in the name of the Lord, and therefore the Lord declares his anger against them, and threatens them; they had no authority, no commission for what they did; so that that's the first thing, to do in the name of the Lord Jesus, is to do it by his authority.

Secondly, To do in the name of the Lord Jesus, is to do it by the strength of Christ, in *Psal. 44 5.* *In, or through thy name,* will we tread them under that rise up against us. There are many that rise up against us, and fight, and think to prevail and carry all, and to bear us down, but *in thy name* will we tread them under; that is, by thy help, and by thy power, and by thy strength we will tread them under; so in *10. Luke 17.* and the seventy returned again with joy; saying, Lord, even the Devils are subject unto us *through thy name*; through the power, and strength of thy name we prevail

prevail against Devils, they are subject unto us; and that in 3. *Acts* 6. where the Apostle saith to the impotent man, *in the name of Jesus Christ of Nazareth*, rise up and walk; that is, by the power and strength of Jesus Christ rise up and walk: The name of Christ there, notes the power and strength of Christ; so *Psal.* 71. 16. I will go *in the strength* of the Lord: when we go in the *strength* of the Lord, we go in the *name* of the Lord, and that *David* makes evident, 1 *Sam.* 17. 45. when he went against *Goliath*, saith he, *I come to thee in the name of the Lord of Hosts*: thou comest in thy own strength, but I come in the strength of the Lord of Hosts to fight with thee, and so he prevailed against him. Hence saith the Apostle, 2 *Tim.* 2. 11 my Son, *be strong in the grace that is in Christ Jesus*; dont rest upon the grace that is in thy self, but be strong in the grace that is in Christ; when we act in the strength of the grace of Christ, then we act in the name of Christ, when we lean upon him for strength, and confide not in our selves; this is doing in his name.

Thirdly, To act in the name of Christ, is to do things in the stead of Christ, in the very place of Christ; when Judges act in the name of the King, they do all in his stead, in his room, in his place, in *Deut.* 18. 19. I will raise you up a Prophet like unto *Moses*; and whosoever will not hearken unto the words he shall speak *in my name*, I will require it of him. It's spoken of Christ, who was the Prophet to be raised up in the room of *Moses*; and saith God, whosoever will not hearken to what he shall speak in my name, in my stead, I will require it of him; what Christ did, was in the

the Fathers stead, they were his words he spake, his works that he did; so that to *do in the name of Christ*, is to do as Christ himself would do; as if Christ were present, to do what Christ would do, and speak what Christ would speak, and think what the Lord Christ would think, that's to do things in his name, in his stead.

Fourthly, to do things in the name of Christ, is to do them according to the will of Christ, *Job. 16. 23.* compared with the *1 Job. 5. 14.* *Whatsoever ye shall ask in my name, shall be given unto you*; now in *1 Job. 5. 14.* saith John who was the beloved Disciple, and told you Christs words in the Gospel, he interprets them here, and tells you, this is the confidence that we have in him, that if we ask any thing *according to his will*, he heareth us. What is according to his will, is in his name; whatsoever we ask, or whatsoever we do, according to the will of the Lord Jesus Christ; that is, in the name of Christ, and so the proposition *En* is taken in Scripture, for *according*; *Job. 3. 21.* he that doth the truth, cometh to the light; that his deeds may be made manifest, that they are wrought *in God*; that is, *in Deo*, according to God, according to the will of God. Men don't properly do their works *in God*, but according to the will and mind of God; so that when we do act, either in word or deed according to the will of Christ, then we do things in the name of Christ.

Fifthly, to do all in the name of Christ, is to do all for the sake of Christ; so you will find the name of Christ to be taken, *Mark 9. 37.* *who-soever shall receive one such Child in my name, re-*

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ceiveth me ; that is, whoſoever receiveth one of ſuch Children for my name ſake, receiveth me ; ſo in the 41 v. whoſoever ſhall give you a cup of water to drink *in my name*, that is, for my ſake ; ſo that to do things for the ſake of Chriſt, is to do things in the name of Chriſt, *Joh. 17. 12.* I kept them *in thy name*, that is, for thy ſake ; in 4. *Eph. 1.* I therefore the Priſoner of the Lord, a Priſoner *in the Lord*, ſaith your Margin ; but properly, 'tis a Priſoner *for the Lord*, 'tis for the Lords ſake that I am a Priſoner ; ſo that to do things in the name of the Lord Jeſus Chriſt, is to do them for his ſake ; and ἐν is of the ſame force with other Prepoſitions ; as, διὰ τὸ ὄνομα μου, ye ſhall be hated of all Nations *for my ſake*, *Mat. 24. 9.* and ſo in *Acts 9. 16.* how great things he muſt ſuffer, τὸ ὄνοματός μου, *for my name.* And in the 19 *Mat. 29.* he that hath forſaken houſes, or any thing, ἐνεκεν τοῦ ὀνόματος μου, *for my name ſake* ; ſo then to do things *in the name of Chriſt*, is to do them for Chriſts ſake ; as when Beggars do beg of you for Chriſts ſake to beſtow an alms upon them, if you give them an Alms for Chriſts ſake, that's in the name of Chriſt.

Sixthly, to do things in the name of Chriſt, is to do them to the honour and glory of his name, to do them to Chriſts account ; ſo that Chriſt may not be damnified, nor ſuffer any way, but that Chriſts name may be honoured, 2 *Cor. 8. 7.* ſaith the Apoſtle, as ye abound in every thing, in faith, in utterance, in knowledge, and in your love to us, the Greek is ἐν ἡμῖν your love towards us ; ſo that the prepoſition ἐν there, ſignifies *towards* : So here, to do all in the name of Chriſt, is to do all towards

Chriſt

Christ, towards the honouring of Christ, suitable to that in 1 Cor. 10. 31. whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God*; do all to the glory of his name, do all to the manifestation of Christ and his name, let our words, and actions be such as may hold forth something of Christ, hold forth the name of Christ, Rev. 2. 13. *Antipas did hold fast the name of Christ*; the truths of Christ, the graces of Christ, the profession of Christs Doctrine, and Acts 9. 15. Go thy way, for he is a chosen vessel unto me, *to bear my name before the Gentiles, and Kings, and the Children of Israel*; he must hold forth my name, and declare something of me that may be for my honour and glory; it's said in 2 Phil. 16. *holding forth the word of life*; when we hold forth the word of life, we hold forth the name of Christ, and this is for the honour of Christ, when Christians hold forth Christs meekness, Christs humility, Christs patience, Christs love, any truth of Christ, any thing of Christ, then they do things in the name of Christ, they do honour and glorifie Christ, 1 Cor. 14. 25. if one come into the Church that believeth not, or one unlearned, he is convinced of all, he is judged of all, and the secrets of his heart are made manifest, and so *falling down upon his face, he will worship God, and report that God is in you of a truth*: They held forth something of God; they held forth the name of God, and God was glorified, and a heathen, or a stranger coming in, saith, of a truth God is in you. Christs works declared the Father to be in him, Joh. 14. 10. 11. *The Father that dwelleth in me, he doth the works, believe me that I am in the Father, and the Father in*

me, or else believe me for the very works sake. The works that I do, do hold forth the Father, why they are done in the Fathers name, and he is glorified by the works that I do; and Christ glorified his Father here on earth, by doing of his Fathers will, and his Fathers works.

Seventhly, Lastly, to do things in the name of Christ, is to do them by invocating of Christ, by invocating of the name of Christ; and so Beza, and Zanchy and others interpret this place; *Mat. 18. 20. where two or three are gathered together in my name; that is, invocating of me, calling upon my name; to call upon the Lord for counsel, for direction, for our thoughts, for our words, for our actions, this is doing things in the name of Christ.* It was the practice of the Saints to do so, *1 Cor. 1. 2. unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord; they called upon the name of Jesus Christ, to have counsel, and direction, and advice from him, for their words, and actions, and all their undertakings. So in 9. Acts 14. we hear he hath authority from the chief Priests, to bind all that call on thy name.* The Christians called on the name of the Lord Jesus, for advice and counsel, and they were questioned, and persecuted, and troubled for it. So then you see what it is to do things in the name of the Lord Jesus Christ.

2. The second thing is, why are we to do things in the name of the Lord Jesus Christ.

First, because we are impotent of our selves, and can neither think, nor speak, nor do any thing

thing of our selves well, that is spiritual, and truly good, 2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves:* What Paul, that great Apostle, that great Schollar, not sufficient of himself to think any thing as of himself? No, saith he, we are not sufficient of our selves, but our sufficiency is of God, and Job. 25. 5. *without me, saith Christ ye can do nothing*, abstracted from me, ye can do nothing, take the branch from the Vine, and it will not grow, it will not be green, nor bring forth any clusters, so alienated, distanced from Christ, we can do nothing; no spiritual action, no spiritual thought, no spiritual word; and Phil. 4. 13. *saith Paul there, I can do all things through Christ that strengthens me.* I can think good thoughts, speak gracious words, do heavenly actions, I can do any thing through Christ that strengthens me. Therefore we should do all in Christs name, that so we may have strength from Christ, to do what we do, to do it well, to do it spiritually.

Secondly, we should do all in the name of the Lord Jesus Christ, because we do all bear that honourable and worthy name of Christ, we are called Christians, in the 11 of the Acts, at Antioch they had that name put upon them, James 2. 7. Do not they blaspheme that *worthy name by the which ye are called*: Men can blaspheme and dishonour the name of Christ by their own corruptions, and corrupt power and strength they have, but to honour the name of Christ they cannot; now its καλὸν ὄνομα, a good name, an honourable name, a glorious name, a great name, the name of the Lord Jesus, by which we are all called, we are called

Christians, Isa. 4. 7. in that day, seven women shall take hold of one man, saying, *&c. only let us be called by thy name*; they desir'd it, and yet went without it, such a scarcity there was of men; but Christs name is put upon us all, therefore we should do, and speak in the name of Christ, whose name we bear; those that were *Aristotles* Disciples, did things in his name; and so those were *Plato's*, did things in his name; and so we being Christians, should do all things in the name of Christ, in *2 Tim. 10.* the Apostle there speaks to Servants, *that they may adorn the Doctrine of God our Saviour in all things; and Why, the Doctrine, is the name of Christ,* the Gospel is the name of Christ, and as servants should adorn the Doctrine of God our Saviour in all things, so should we adorn his Doctrine, adorn his name in all things; and in all things we *think, speak, or do,* we should make his name honourable and glorious, and dreadful too: *John* was a holy man, and adorned the name of Christ, and he struck a dread into *Herod* by his Holiness, he feared him, he was a holy man.

Thirdly, we should do all things in the name of our Lord Jesus Christ, because this will warrant our actions, and secure them. Those who keep courts in their own names, what stumbling is there at it, and quarrelling against them; so when we do things in our own names, there will be quarrelling at it: But Judges and Justices that do all in the Kings name, this bears them out, they do it in the Kings name; so when we do things in Christs name, this will warrant us: There be three things that do concur to good actions.

First, that the principle whence they come
be

be good ; now if we do invoke the name of the Lord Jesus Christ (which is one way of doing things in his name) its an argument we have a good principle, we begin with Christ.

Secondly , that the end be right, we must have a right end in a good action , there must be the glory of God, and the glory of Christ, and how can it be otherwise, if we do all in the Name of the Lord Jesus Christ; If we do all *in* his name, we shall do all *unto* his name, and all *for* his name , for the honour of his name, and so far we are well.

Thirdly, but then where the great and common failing of men and women is, they fail in the manner, and if we fail there, our action is marr'd, and it is not acceptable, it is not a good action, and the manner must be in the name of the Lord Jesus, whatsoever ye do in word or deed, do all in the name of the Lord Jesus, do all according to his will, do all for his sake, do all in his strength ; it must be in a right manner, otherwise it will not be a good action, if we do it in Christs name, it will bear us up, and bear us out ; and if we should suffer, it will bear up us, and we shall have this comfort in it, that we suffer for Christs sake, and not for our own sakes, or for mens sakes ; and if men wrong us, they wrong the Lord Christ, when we do things in his name, and according to his will ; when it is done in our own names, we must stand to it our selves, and bear it out as well as we can ; but if it be done in his name, he will bear us out.

Fourthly, we should do all in the name of the Lord Jesus, because we are all bought by the Lord Jesus, and are not our own ; its said in *Peter*,
they

they deny the Lord that bought them, i. e. Christ the Lord hath bought all to be Sons or Slaves; but for Christians, and those that are Saints, 1 Cor. 6. last, *Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* We are bought, and bought by Christ, and therefore we should do all in the name of Christ, being he hath bought us for himself; Servants should do all in their Masters names, nothing in their own names; they in the 13. *Psal.* cried, our Tongues are our own, we will speak what we list; they thought their tongues, their hands, their feet, their eyes, and all their own, when as nothing was their own, the worst man that is hath nothing his own, for he is bought by Christ to be a Slave or a Servant; as a man that buys the Vineyard, he buys the dry sticks as well as the Vine, and the dry sticks for the good of the Vines; so the Lord hath bought all, but the Godly in a peculiar manner, to do all in his name, for his honour and glory.

Fifthly, we should do all in the name of the Lord Jesus; if we consider the near relation we are in to Christ.

First, we are members of his body; true believers are members of the body of the Lord Jesus Christ, and every member should act for the head, and do all in the name of the head.

Secondly, we are subjects to Christ, he is their King, and they must do all in the name of the King; Subjects must act as Subjects, in the name of the King, and we as Christs Subjects must act in Christs name, he is our King, our Sovereign, and our Commander.

Thirdly,

Thirdly, we are the Spouse of Christ, and the Spouse must do all in the name of her Husband, what she doth in her own name will not be warrantable in Law; so what we do will not be warrantable in the Court of Heaven, if it be not done in the name of Christ.

Sixthly, Lastly, we should do all in the name of the Lord Jesus, because this is to live a Christian life indeed; 'tis said of all men, that in God they live and move, all men in the common providence of God, they live and move, but Christians live in Christ, he is their life, and hence Paul saith, *I live not, but Christ lives in me*; I do not live as a man, or as a learned man, or as a Pharisee, but I live as a Christian; I live, nay Christ lives in me, I dont live upon the account of a learned man, or a natural man (and the like) but Christ lives in me, and I live in him, in his life, in his strength, in his will, in his mind; as a servant, a true servant, when he comes to a house where he is to be a Servant, he must lay down his own will and mind, and his own hands and feet, he must do nothing now in his own name and strength; but he must live in his Masters will, and in his Masters Commands, and in his Masters authority; so a Christian, he lives in Christ, when we lay down our own wills, and reasons (and the like) and make the reason, and end of all we do to be Christ; then are we Christians indeed; Christs reason is my reason, Christs will is my will, Christs glory is my end, Christs word is my rule; this now is true living the life of a Christian: thus you see several reasons why we should do all in the name of Jesus Christ. I shall now come

to some inferences, or improvements of the point.

Inf. First, if we are to do all in the name of the Lord Jesus, then I infer from hence, here's matter of humiliation to us all, we have great cause to be humbled every one of us, not only because we have done evil (which calls for humbling to) or because we have neglected good (which calls for humbling also) but humbled because we have done good, done good the wrong way, done good in our own names, in our own strength, and not in the name of the Lord Jesus? who is there among us that can say he hath *done* and *spoken* all in the name of the Lord Jesus: many talk they have done this good, and that good, but tell me, hast thou done it in the name of the Lord Jesus? if it shall be weighed in the ballance of the Sanctuary, there will be defects found, and thy self will be too light, and thy best actions will be defective and imperfect, and call upon thee to be humbled even for thy righteousness; for Preaching, for Praying, for Hearing, for breaking bread, for alms, for all that ever we do; there will be such gaps, and such gulfs and failings, as we have cause to be ashamed even of our righteousness, saith the Prophet, *all our Righteousnesses are as filthy Rags*; what, filthy Rags thy righteousness? yea, all our righteousnesses as filthy Rags; why? filthy Rags defile us; many think, O their good works do purifie and cleanse them, and answer for their sins; and are meritorious (and the like) no, our best works do defile us, because there are such defects in them, and especially when they are not done in the name of the Lord Jesus, according to
his

his will, and in his strength; and for his honour and glory; we have no cause then of being swell'd and puffed up with conceits of what we have done, or ever shall do.

Secondly, if all must be done in word and deed, in the name of the Lord Jesus; then I infer, that no thoughts, no words, no actions, are to be conceived, uttered or done, which are not authorized by the Lord Jesus, which are not according to his will, which Christ himself would not think and speak, and do; none should be used by us, which dont manifest something of Jesus Christ, which tend not to the glory of his name, which we dare not pray unto him to give a blessing unto; we have many vile thoughts in us, & many foolish words in our mouths, and many acts are done which we dare hardly look up to Christ and say, Lord bless this thought, or Lord bless this word, or Lord bless this act, all such thoughts, words, and acts therefore are to be laid by; you know what he saith here in the Chapter before, *Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence*: all our affections they should be look'd well unto, and we should have no affection, but that we may look unto Christ for a blessing upon it? and so all the rest. What abundance of fears are in men and women, which they dare not look up to Christ to bless those fears? they may look up to him to scatter those fears, but not to bless them; we should be in the fear of the Lord all the day, a Godly fears; so, what doubts have we about the Scriptures, about the Trinity, about our salvation, about our estate and condition; but they are not such as are warranted

ranted by Christ, and for his honour and glory. Those that pray to Saints, do they do it in the name of the Lord Jesus. So those that worship and adore Images, how dare they do it in the name of Christ? so those that bow to an Altar, how dare they do it in the name of Christ? so those worship the Bread, how dare they do it in the name of Christ; Christ never will approve of such kind of actions, or thoughts tending to such wayes and practices. Whatever therefore is not according to Christ, and may not be done in the name of the Lord Jesus, which Christ would not do, we should not dare to think, speak, or do.

Thirdly, See hence two great evils among men, even good men, and good women.

First, we may see here, why many so oft miscarry in their undertakings, they do not what they do in word or deed in the name of the Lord Jesus Christ, they do things in their own names, and in their own strength, and according to their own wills, and for their own glory; so *Judas* did all in his own name, and for himself, and not for Christ, he had a covetous heart. So *Ananias* and *Saphira* miscarried, they did things in their own name; so *Demas* he did things in his own name, the world was still upon him, and he miscarried; and Godly men and women they miscarry; they begin not with Christ, they do not things in the name of Christ, they do not do things for Christ, and therefore they miscarry fearfully, because Christ is not taken along with them: This is a true cause, if not the only cause, why Saints and precious ones miscarry in their actions.

Secondly, see hence why Godly men and wo-
men

men have so much guilt and fear upon their spirits, which appears in ill times, especially when Gods judgments are abroad, and dangers are at hand; Oh how guilty are they! how fearful are they? what's the reason of this? it's because the thoughts, and words, and actions, have not been in the name of the Lord Jesus Christ; we have thought our own thoughts, and spoke our own words, and done our own wills, and hence it comes to pass that we are full of guilt, and full of fear, in *12. Mat. 36.*

I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. God hath many dayes of judgment here in the world, before the great day of judgment hereafter; For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Our words condemn us, and we find guilt upon us for our words, and our actions do condemn us, and we find guilt upon us for our actions, Rom. 2. 7, 8. Who will render to every man according to his deeds, to them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile: We find fears, and we fear tribulation, and fear ruine and destruction, because our actions have not been done in the name of the Lord Jesus Christ, for his honour and glory, but for our selves.

Fourthly, if Christians must do all in the name of the Lord Jesus, then nothing is to be done in our own names, to do things in our own names, is not cūrant, is not legal, is not warrantable,

who

who authorized you will Christ say, to do this or that in your own name? what warrant have you? what word have you for it, to do it in your own name? no, neither must we do things in our own strength, nor in our own wisdom, we think we are wise, and we are able; but *Prov. 3. 5, 6, 7. Lean not unto thine own understanding; dont lean to thy own understanding, thou art but a fool unto God, and thy wisdom is nothing, lean not to thine own understanding; in all thy wayes acknowledge him.* Mark, in all thy wayes acknowledge him, look up to him, do things in his name, by his wisdom, by his strength, not by thy own, *and he shall direct thy path;* is not Gods direction better than our own? Gods counsel better than ours? Gods strength better than ours, lean not then to your own wisdom, acknowledge him in all your wayes, *be not wise in thine own eyes.* We are loth to lay down our own wisdom, and our own apprehensions and conceptions, *Prov. 23. 4. Labour not to be rich, cease from thine own wisdom;* make not that thy design, I will be rich, and like the great ones in the City, and I will be high, and I will be so and so; this is thy own wisdom, thy own folly indeed, we are not to do any thing in our own names, no nor in the name of Angels, nor of Saints; the Papists do many things in the name of this Saint, and the other Saint, and in the name of the Virgin *Mary* they do many things, pray in her name, and act in her name, and suffer in her name; but this is not in the name of Christ, whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Therefore remember we are to do nothing in our own names, or in the names

of any, but in the name of our Lord Jesus Christ.

Fifthly, I infer hence, that whosoever would steer a right course in this world, and have his thoughts, words, and actions accepted, and blessed, must have a special eye unto the Lord Christ; we must look to him as the Pole-star, as Marriners, their eye is much upon the Pole-star, or the compass upon which they sail by, their eye is upon these, otherwise they will go out of their way, and miscarry: but if we observe the courses of men and women; they sail most by the compass of the world, look what the world doth, and such and such a man doth, that they will do; or if not so, yet by the custome of places where they are, why 'tis the custom of the place to do thus and thus, or else according to the tradition of the Elders, our Elders did so, they wash'd their hands before meat, and we will do it, or else they look to the Laws of men. But this is not yet in the name of Christ, or else they do things by their own wills, and lusts; they will have these fulfilled, but where's the name of Christ all this while? men go wrong, and out of the way, not looking at Christ, few direct their course by Christ, his name, his council, according to his will, and his word. It was otherwise with that blessed Apostle *Paul*, *Paul* had his eye upon Christ; therefore he saith in 1 Cor. 11. 1. *Be ye followers of me, as I am of Christ*, I have Christ alwayes in my eye, I begin with Christ, I go on with Christ, I end with Christ, I have Christ alwayes in my eye; dont follow me at all, if I dont follow Christ; I am a learned man, and you think you may follow me because I am a learned man;

man ; or I am an Apostle , and you will follow me therefore ; but if I dont follow Christ , notwithstanding my learning , and my Apostleship, dont follow me ; it is Christ you must have in your eye, it is Christ you must regulate all by , he must be your Pole star, he must be your compass ; so in 3 *Eph.* 1. *Be ye therefore followers of God, as dear Children :* dont follow the world, dont follow the customes of places , dont follow any but God, and be followers of God *as dear Children* ; Children will follow their Parents , and follow no others. So then, if we would steer our course aright , we must be followers of Christ, and eye Christ, and eye God, and take up all from them, and not from men.

Sixthly, if we must do all in the name of the Lord Jesus Christ (according as we have opened) then here see to whom we owe the success of all we do, 'tis not to our selves, 'tis not to second causes, it is to the L. C. that we owe the success of all, when we do things in his name, and for his sake he doth bless them, and give success to our endeavours, when we begin with Christ, and take Christ along with us, and do all as we ought to do, then Christ blesses, and then he gives success. When we pray in Christs name, he tells us God will give, *Joh.* 16. 23. so in 4 *Eph.* last, *even as God for Christs sake hath forgiven you, for Christs sake it is.* If we pray, and beg pardon, 'tis for Christs sake we have our prayers heard, and pardon given in, and whatsoever attempts you make, and success you have. If you do it in the name of Christ, it is for his sake you have the blessing ; therefore dont say it is your endeavours, and your contri-

contrivance, and diligence, and care, and circumspection; no, it is for the Lord Jesus Christ, 'tis he that gives the success, and the blessing.

Seventhly, if we must do all in the name of the Lord Jesus Christ, then let us examine, we who are Christians, and bear the name of Christ, let us examine whether we do all in the name of the Lord Jesus Christ, it's good to know in whose name you do your actions.

You will say, how shall we know that?

You may know it by what I have said already; do you do all in the authority of Christ, in the strength of Christ, in the stead of Christ, do you do all according to the will of Christ, for the sake of Christ, for the honour of Christ, by invoking of the Lord Jesus Christ; then you do it in his name. But to add some few things more.

First, you may know it by this, if you do things in Christ's name, then you do consult much with the Lord Christ, and take counsel from him, and from his word, you will not trust your own heads, nor trust your own hearts, *he that trusteth in his own heart is a fool*, saith Solomon, and we have many such fools in the world, *sound wisdom and Counsel are mine*, saith Christ, *Prov. 8. 14.* None can give you sound wisdom, and sound counsel, but my self; now do you go to Christ for counsel, do you advise with him, and consult with him, it's an Argument then you do things in his name, David in the 119. *Psal. 24.* saith, *Thy Testimonies are my delight, and my Counsellors*; I delight in thy Testimonies, and they are my Counsellors, I consult with thy word, the word of God, the word of Christ, I consult with that, and I do all according

ing thereunto; therefore he is said to be a man fulfilling all the wills of God; he took advice from Gods word, he went to Christ who gave him sound wisdom, and sound Council, but if we go about our actions, and do our own wills, and never advise with Christ, we go in our own strength, and the issue is not like to be successful.

Secondly, you shall know it hereby, they that do all in the name of the Lord Jesus, they advance him, and make him high, and lay themselves low; whose name soever things are done in, they are advanced, if we do things in our own names, we advance ourselves; if we do things in the names of men, we advance men; but if we do things in Christs name, we advance the Lord Jesus Christ; when servants do things in their own names, they spoil all, then their Masters are laid low; but when they do all in the name of their Masters, then their Masters are exalted. Now ask your souls, what advancement Christ hath from your thoughts, words, or actions, saith David, *Psal. 71. 16. I will go in the strength of the Lord God, and I will make mention of thy righteousness, even of thine onely.* I'll go in thy strength, that is, in thy name; every attribute of his name, as I told you; to go in the name of Christ, is to go in the strength of Christ; now saith he, I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine onely; I will exalt thy name, and thy righteousness, and exalt thine onely; do you therefore go out in the strength of Christ, and exalt his righteousness onely, his name onely, his truths onely, his ordinances onely; Paul did so, in *1 Cor. 12. For I will not dare to speak of any of those*

those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed. Have the Gentiles been brought in, are they obedient in word? are they obedient in deed? 'tis not my work, but the work of Jesus Christ, I will not dare to speak of any thing is mine; but I will altogether speak of the work of the Lord Jesus Christ, thus he advances Christ. So that if you do things in the name of the Lord Jesus Christ, You will advance Christ, and lift him up, and it's no matter who goes down, so he goes up; so did John the Baptist, he must increase, I must decrease, and it matters not. for I am not worthy to loose the Latchet of his Shoes, so excellent is he.

Thirdly, whosoever doth all in the name of the Lord Jesus Christ, his name is not onely an incentive to action, but an attractive to action, for as there is *power* in his name; so there is *love* in the name of Christ; the *power* of that name will bind the heart to obedience, but the love that is in the name, doth work complacency in the obedience; it works complacency and delight, as in the name; so in the obedience that is given to that name; he makes it his incentive, and saith, the work is necessary and must be done; but the other that finds it an attractive saith, the work is good, and I will do it. I must do this, and I must do that, saith one; but saith another, the work is good, and I will do it, *Psal. 73. 28. It's good for me to draw nigh to God*: He dont say, 'tis my duty, 'tis necessary, but it's good for me, I delight to draw near to God: So that if we do all in the name of Christ, we shall find the name of Christ an attractive, to draw our hearts to do things with delight and pleasure,

Fourthly, You shall know it hereby, for he that doth all in the name of Christ, makes that name the ground and pillar for a blessing upon his actions: when I *Speak* in the name of Christ, or *act* in the name of Christ, I make the name of Christ, the pillar and the ground of my hope for a blessing upon what I *say*, or what I *do*. It is not the goodness of my action, which is the ground of my hope; a man may be importunate in Prayer, and be zealous, and pray very well, but he dont make this the ground of his hope. A man may be very solid in Preaching, and very serious in Hearing; but this must not be the ground of his hope for a blessing upon the action; but the ground of his hope is from the name of the Lord Jesus Christ, *Cant. 1. 3.* because of the savour of thy good Oyntments, *Thy name is as an Oyntment poured forth*; That perfumes all the actions done in Christs name, and so they are acceptable unto God, and this name is the ground of my hope for a blessing from God, and from Christ, because I look at the name of Christ, which is the sweet Oyntment that doth perfume all. Therefore ask your hearts, what's the ground and the Pillar of your hopes for a blessing upon your actions; 'tis not the goodness of your actions, but the name of Christ that gives the hope.

Fifthly, Lastly, he that doth all in the name of the Lord Jesus Christ, ascribes the blessing and success of all unto the name of Christ, he will attribute nothing to his own thoughts, words, or actions; he will attribute nothing to any intervening cause, but attribute all unto the name of the Lord Jesus Christ, *Psal. 115. 1.* Not unto us, O Lord,

but unto thy name, O Lord.

not unto me, away with all that should rise from us; but unto thy name give glory, yea, all the glory; 1 Tim. 1. 12. I thank Jesus Christ our Lord, saith Paul, that inabled me, and put me into the Ministry. He gives the glory to Christ, I thank the Lord, I had no power to Preach, but thou hast enabled me to Preach, and I give thee the glory; so did Per. 2 E. 3. 18. To him be glory both now and for ever Amen. To him be the glory that makes known himself unto us, that gives grace unto us, that inables us to Preach and Pray, and do good in our places and generations, and callings, to him be glory both now and for ever. So John, in 1. Rev. to him be glory and dominion for ever and ever. The soul that doth all in the name of Christ, will see infinite reason why Christ should have all the glory, and all the honour; do you so give him all, and challenge nothing to your selves, attribute nothing to your own dregs, to your own endeavours, to your own actings, it's a sign you do all in the name of Christ then.

Eightly, Lastly, must Christians do all in the name of the Lord Jesus Christ? then it serves to be an exhortation unto us, that we should do all in the name of the Lord Jesus Christ, let all your thoughts be in his name, all your words be in his name, all your actions be in his name; see you have warrant from his word for them, do all in his strength and power, and lay by your own; do all as in his stead, think such thoughts as Christ would think if he were present, speak such words as Christ would speak, do all according to his will, do all for Christs sake; do all for his honour and glory, do all invoking his name for advice in your actions.

Q. But you will say, is it possible to do all in his name, can we alwayes have Christ in our thoughts, mouths, and actions.

A. To this I answer, that immediately we should have a disposition, a frame of spirit, an inclination of heart unto it, the very bent and tendency of our hearts should be that way, *the desire of our souls is unto thee, and to thy name.* So the desire of our souls should be unto Christ, and to his name, the bent and tendency of it should be that way. And not only so, but,

Secondly, I answer, 'tis well to have this, but 'tis not enough, we should every morning at least, actually mind and intend, the name of the Lord Jesus Christ, and so go on all the day in that intention; as a bowl when it is thrown it runs by virtue of the strength that is put into it from the arm that threw it at first, and runs till the strength be spent; so we should by virtue of a morning intention, and in a morning consideration of the name of our Lord Jesus Christ, go on all the day long, and if we find it to flag (as it will quickly do) we should renew our intentions and thoughts, in the name of Christ, send up secret Ejaculations to Heaven; O Lord, I desire to think in thy name, and to speak in thy name, and to act in thy name, this we may and ought to do, and not to rest altogether in an habitual inclination and disposition; and they that do it ofttest, they will order things best; best for themselves, and best for Christs glory and advantage, but to press the exhortation, Christians should do all in the name of the Lord Jesus Christ. I will give you three or four Motives.

First,

First, We should do all in the name of the Lord Jesus Christ upon this consideration, it will assure us that the Lord Christ doth approve of us, and will be with us, and will make our actions successful, and bless them unto us, *Mat. 28. 19, 20.* Go ye therefore and teach all Nations, Baptizing them *in the name* of the Father, and of the Son, and of the Holy Ghost. Go, and Baptize them all in *my name*, and in their names: and what follows, teaching them to observe all things whatsoever I have commanded you; and so, *I am with you alwayes*, even unto the end of the world. Do it in *my name*, I will be with you then, and I will bless you and prosper you, and I will make your Preaching successful and useful; *David* went in the name of the Lord against *Goliath*, that grand enemy of the *Israelites*, and did not the Lord bless him, and prosper him? did not he slay *Goliath*, and free the *Israelites* from their fears and dangers, the Lord was with him; *David* went out in the name of the Lord, in the strength of the Lord will I go, and the Lord was with him wheresoever he went, and prosper'd him in all he went about; he did all things wisely; would you therefore in spirituals, or in your ordinary callings and places, be approved of by Christ, have Christ with you, and bless you, do all in his name, not in your own names, or in the name of others, but in his name, and in his name alone.

Secondly, it is great wisdom to do so, for what we do in Christ's name, out of respect to him carries much sweetness in it. It is an impulse of love to such a friend; we love Christ when we do it out of respect to his name; and 'tis our wis-

come so to do; and the work of love is very sweet. A wise man will do things so as they may be most sweet and pleasing to himself, and acceptable to him, he doth them: now when we do it upon this account. I say it is the impulse of love, and there's a great deal of sweetness in acting from love, there is as true sweetness in acting for Christ, as when we receive from Christ; when you receive some influences of his spirit, when you have an answer of your Prayers, when you have your fears scattered, and are strengthened with strength in your souls, how sweet is this? Now there is true sweetness in acting for Christ; a true friend will do Christ service, and be thankful for the service, because there is a great deal of sweetness in it, 1 Tim. 1. 12. saith Paul, *I thank Christ Jesus our Lord, who hath enabled me, &c. putting me into the Ministry.* I thank the Lord Jesus Christ that hath put me into service; he would not have been thankful unless he had found some sweetness in his service.

It will be our wisdom therefore, to do all in the name of Christ, if you would find sweetness in the name of Christ; so David and the Princes, when they had offered so willingly, as in the 1 Chron. 29. 13, 14. *Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee.* Lord, thou hast given to us, and we have given to thee, and we thank thee that we have had hearts to give unto thee; how sweet, delightful, and pleasing is thy service? therefore it will be your wisdom to do all in the name

name of Christ; for it comes from love in you, and you will find sweetness in doing for Christ, and you will be thankful for the service you do upon that account.

Thirdly, we should do all in the name of Christ from this consideration, that it is a special means both to prevent sin, and to promote holiness.

First, to prevent sin, *1 Tim. 2. 19. Let every one that names the name of the Lord Jesus, depart from iniquity.* He that names the name of Christ, must depart from iniquity; this is a preventing of sin now, mentioning his name should make us depart from iniquity. Why, the Lord Christ himself he hated iniquity, and loved righteousness. His very name should mind us thereof; Christ hates iniquity, and I will depart from iniquity.

Secondly, and acting in his name will put us upon holiness, and labouring to be holy. The soul saith, will Jesus Christ do this, I am a doing now; but would Christ do thus? would Christ think thus, would Christ speak thus; no, Christ would not, Christ would speak holy words, and do holy actions, and think holy thoughts, therefore I must do as Christ would do; I, do all in his name. we read of *Alexander* that had a Souldier in his Camp that did bear his name; when *Alexander* heard it, he calls for the Souldier, and asks him his name, he told him his name was *Alexander*; is it so, saith he, then see you do nothing unworthy the name of *Alexander*; do that which becomes *Alexander*; so, do we bear the name of Christ, we must do that which becomes the name of Christ; do we bear

bear the name of Christian? we must do what becometh a Christian; one said, I could do this or that, if I were not a Christian; but I am a Christian, and I dare not do this or that, I dare not go into such Company, I dare not drink healths, I dare not be in the mode and fashion of the world: And so in the Primitive times, the question was, have you kept the Sabbath? the answer was, I am a Christian, I dare not neglect the Lords day, I dare not speak my own words, nor think my own thoughts, nor find my own pleasure, and why I am a Christian, and so it promotes holiness; therefore we should do all in the name of the Lord Jesus. W

Fourthly, Lastly, we should do all in his name, because it will unite and tie the heart of God and Christ abundantly to us. Those persons who do all in the name of Christ, they are faithful persons; as a Servant that doth all in the name of his Master, he is a faithful Servant: The unjust Steward did nothings faithfully, he did things in his own name, and therefore his Masters favour was not towards him, he had none of his favour, nor countenance, his heart was alienated from him; but those that do all in the name of the Lord Christ, they are faithful, and the heart of Christ is towards such, and is wide unto such; in *Mat. 24. 46.* *Blessed is that Servant whom his Lord when he cometh shall find so doing.* Blessed is that Servant, why his heart is towards this Servant, and pronounces a blessing upon him; Blessed is that Servant whom his Lord when he cometh, shall find so doing; how doing? doing all in my name, and according to my will, and for my glory; doing all by invocation

tion of my name; O blessed is that Servant which when his Lord cometh shall find so doing; his heart is greatly towards him: The heart of his Master can trust safely in him all the dayes of his life, as it's laid of the virtuous Wife, *Prov. 31. 21.* *The heart of her Husband doth safely trust in her, so that he shall have no need of spoil:* So the Lord Christ can trust in that man or woman who doth all in his name; they are faithful, and he can trust in them. It is a great honouring of Christ, and Christ will honour such a one; it's an honouring of Christ, honouring of Christs wisdom, honouring of Christs power, honouring of his word and name; it is the highest service we can do to Christ, to do all in his name, and the Lord Christ will honour such an one, his heart is tyed to him, he dares trust him with all, he commits his secrets to such. So then you see the exhortation back'd with some motives why we should do all in the name of Jesus Christ.

One thing more, which is, what directions will you give us now to help us to do all in the name of Christ? we see it is a duty, a good work, and we would gladly do it, but what directions and helps may be given to further us therein?

First, consider, that the Lord Christ is your Lord. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, if you be Christians, he is your Lord: Now our Lords commands, our Lords will, our Lords counsels, we must do them, we must not do our own wills, we are the Lords, he is our Lord, and therefore we must do his will; *Luke 6. 46.* *Why call ye me Lord, Lord, and do not the things which I say?* What, do you call me Lord,

Lord, and will not you do what I say, command, and appoint you, and do it *as* I appoint you, do all in my name? why do you call me Lord? Surely if Christ be our Lord, we must do all in his name; and the more we shall think of Christs Lordship and authority over us, the more will our hearts be inclined to do things in his name; why he is the best of Lords, he is a blessed Lord, a sweet Lord, a good Lord; there is no Tyranny in this Lord, no hurt in this Lord, nothing but all for good in this Lord; he is Lord in your heart, he is Lord in your spirits, he is Lord in your tongues, he is Lord in your heads, he is Lord in all your wayes; therefore look upon him as Lord and Moderator of all your thoughts, words, and actions, and this will help you to do things in his name.

Secondly, if you would do things in his name, then mind the very example, and practice of the Lord Jesus Christ himself, he did not do things in his own name, but he did all in his fathers name, and therefore we should do all in his name, when he requires it of us; as the Father required it of him, he did all in his Fathers name, in *Joh. 5. 43.* *I am come in my Fathers name*, and ye receive me not; I am come, but I come in my Fathers name, I dont come in my own name, I run not on my own head, I come not with my own will, or my own words to do what I would, but I am come in my Fathers name, and the Fathers works he did, in *Joh. 10. 25.* Jesus answered them, I told you, and ye believe not, the works that *I do in my Fathers name*, they bear witness of me; all the works that I do, I do in my Fathers name,

name, not in my own name : Now here's a good example for us to mind, the Lord Christ he did all in his Fathers name, and so should we do all in Christs name; and if we do them in his name, we do them in the Fathers name also. Paul did all in Christs name, and we should do all in Christs name. He did all in his Fathers name, and his example is an unerring example.

Thirdly, If we would do all in the name of Christ, then let us get love to the Lord Jesus Christ. 'Tis want of love that makes us do so little in the name of Christ, if we had love enough to Christ, it would make us act in his name; the name of Christ is an Oyntment poured out, therefore do the Virgins love thee; if we did look at the name of Christ as an Oyntment poured out; sweet, and precious, and saving, and comforting indeed: O it would make us love the Lord Jesus, as the Virgins do: A Wife that loves her Husband, it will make her do all in her Husbands name; Oh, if we had love to Jesus Christ, we would do all in his name; why the Lord Christ he loved his Father; and saith he, *I keep his Commandements, and abide in his love*: 'Tis love will make you do things in the name of Christ, the more love is in any soul, the more it will act in the name of Christ, and honour him.

Fourthly, Lastly, if we would do all in Christs name, then let us consider the great reward that we shall have, the reward will be great if we do all in his name; I, there will be

be a reward here, and a reward hereafter; we glorifie him, and honour him much if we do all in his name. I, all the glory will be his; now if we glorifie him we shall have a reward in our very acting; how sweet is that action which is done aright? in a right manner, to a right end; from a right principle? how sweet is it, as the Psalmist saith, *in keeping of thy Commandements there is great reward*; in the very keeping of the commands of God and Christ, is great reward, there is great peace, great comfort, great content, sweetness, communion with God; and at the end there is great reward, Crowns of Glory, a Kingdom, Rivers of pleasure, great reward; so in doing things in the name of Christ, there is a great reward in the very doing of it, great sweetness, great content to the soul, great peace, great communion with God, great favour of Christ, and afterwards there will be a great and glorious reward for the soul that doth so: in the 12. *John 26.* *If any man serve me, saith Christ, let him follow me, and where I am, there shall also my Servant be; if any man serve me, why, who serves Christ better than he that doth all in Christs name? if we be the Servants of Christ, we shall do all in the name of Christ; and what then? Let him follow me, and where I am, there shall also my Servant be, and if any man serve me, him will my Father honour. He shall be honoured by me, and honoured by my Father, honoured in Earth, and honoured in Heaven, honoured with a Kingdom, and Glory, and honoured with fruition of me and of my Father, and all that is desirable,*

able. Therefore consider of the great reward you shall have, if you do all in the name of the Lord Jesus Christ.

The preciousness of the Word.

Phil. 1. 12. I write unto you in the name of the Lord Jesus Christ.

The Apostle Paul hath laid down in the former part of the Epistle, many commands, and in the latter, the Law, the Statute, the Commandment, the Testimonies, and Judgments of the Lord. And here he draws up a conclusion concerning them all, saying, *that they are all in Christ.* The words *in Christ* are a Doctrine, or an Observation, and you may take it thus, *that all Divine truths are more to be desired than the choicest Treasures of the earth; than all riches, than all honours, than all things that are to be desired in this world.* For to know you that Gold is desirable, and to have it upon the same account.

The Secondly, *that Divine truths are more to be desired than Gold or Silver, or any earthly treasure.* For the first, *that they are more to be desired than all riches, than all honours, than all things that are to be desired in this world.* For to know you that Gold is desirable, and to have it upon the same account.

For the first, *that they are more to be desired than all riches, than all honours, than all things that are to be desired in this world.* For to know you that Gold is desirable, and to have it upon the same account.

The preciousness of the Word :

*Psal. 119. 10. More to be desired are they then Gold,
yea, then much fine Gold.*

THE Psalmist had lay'd down in the former part of the Psalm, many commendations of the Law, the Statutes, the Commandements, the Testimonies and Judgments of the Lord. And here he draws up a conclusion concerning them all, *They are more to be desired then Gold, then much fine Gold.* The words themselves are a Doctrine, or an Observation, and you may take it thus,

Doct. Divine truths are more to be desired then the choicest Treasures of the earth ; then all earthly treasures. Two things are here to be done.

First, to shew you that Gold is desirable , and truths upon the same account.

Secondly, that divine truths are more desirable then Gold or Silver, or any earthly treasures whatsoever.

For the first, two things there.

First, what desire is.—Secondly , that Gold is desirable , and the truths of God upon the same account.

First, what desire is , desire is the reaching out of the soul after some good affected, not in possession, but absent : saith *David*, O that I had of the water of the Well of *Bethlehem* ; here's the reach-
ing

ing out of his soul after some good affected, 2 Sam. 23. 15. saith Rachel, give me Children or else I dye : here's the reaching out of her Soul after Children.

It is after good affected. Either seeming good, or real good affected. Love is the root that bears desire, and desire is the branch, or fruit ; the hand and operation of Love, what we have no Love to, we dont desire, but what we have some Love too, that we do desire.

It is the affecting of Good, either seeming, or real ; Solomon, he desires wisdom, that was a real good, and he had real-desires of it : The desire of the Righteous is onely to good, saith Solomon, and there are seeming goods. Eve desires the fruit, 'twas but a seeming good to her, for it brought woe and sorrow to her and all hers. Amnon desires Tamar, it was a seeming good, but a real evil. Achan desires the Wedge of Gold, it was his ruine ; Gehazi desires the Garments, and the Wedge of Gold. Now there must be good, real, or in appearance, where desire is carried out unto it ; the soul sees some amiableness in the thing it doth desire, and so it puts forth its desires after it, either some profit, or pleasure, or some sweetness, and therefore would enjoy it, and delight in it : So that desire is the reaching out of the Soul after some good affected, not present but absent.

2. The second thing is, that as Gold is desirable, so upon the same account are the truths of God, the Laws, and Statutes, and Judgements of God. We shall see upon several accounts that Gold is commendable,
P. and

and desirable; and upon the same the word of God is so too.

1. Gold is precious, there's a preciousness in it, *Exr. 8. 27. precious as Gold.* The Heathens, yea and many others to, did so esteem it, as they made Gods of Gold, they thought nothing more precious to make their Gods of than Gold: *1 King. 12. 28. Jeroboam made two Golden Calves,* and said to Israel, these are thy Gods, and in the *115. Psal. 4. v. Their Idols are Silver and Gold,* speaking of the Nations: So addicted were Nations unto this practice of making Gods of Gold, that God forbids his people to make Gods of Silver or Gold. *Exod. 20. 23. yea, in the 17. Acts 29.* you will find that they did liken the very God-head unto Gold. So then Gold is very precious, and as that is precious, so is the Word of God, that is precious as Gold, 'tis of great worth and value: The word is full of great and precious promises, and every promise is a Pearl of great price, *Prov. 3. 13, 14, 15. Happy is the man that findeth wisdom, and the man that getteth understanding, for the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than fine Gold. It's more worth then all Rubies:* The Word of God is very precious, *Psal. 138. 2. Thou hast magnified thy word above all thy name,* what's the Name of God? The whole creation, all his works are his Name, they hold forth his power, his wisdom, his goodness, his mercy, his loving kindness, bounty (and the like) now God doth magnifie his Word, or his Law above all his Name, he prizes it above the whole creation, hence saith Christ, that not one jot or syllable of it shall fall to the ground:

ground : So that if Gold be precious, the Word of God is precious, and so desirable upon that account.

2. Gold contains much in a little. A little piece of Gold contains many Shillings. And Gold is Ductile, a little piece of Gold may be drawn out to cover a great piece of ground. So the Word of God contains much in a little, *Fear God*, there's a great deal contain'd in these words. *God manifested in flesh*, how much is contained in that word? And, *Cast all your care upon him*, a great deal contained in that word : who can tell what treasure is in any one Text of holy Scripture? There is more than any man, than all men can find or draw out. *Christ is the Image of the invisible God*, who can find out all that is in those words? *In him is all fullness*, who can find out all the fullness of Christ? So that if Gold contains much in it, and is desirable upon that account, the Word of God contains much in it, and is desirable upon the same account.

3. Gold is very pure, *Rev. 21. 18*. The City was of pure Gold, and *Psal. 21. 3*. Thou settest a Crown of pure Gold on his head; Gold is very pure, 'tis purified and cleansed from all dross; so the Word of God : If Gold be desirable because of its purity, so is the Word of God being very pure : *Prov. 30. 5*. Every Word of God is pure : Not onely one word, but every word of God is pure; and *Psal. 114. 140*. *Thy word is very pure*, there is nothing comparable to the Word of God for purity, and therefore desirable as Gold is, upon that account.

4. Gold hath a beautiful splendor in it, therefore *Rev. 21. 21.* 'Tis put for the Glory of the new Jerusalem, or Heaven; it hath it's name from its splendor; and the word of God is very beautiful, and shining, *Prov. 6. 23.*

a Similitudine aurora. aurum ab aura dictum, i. e. a splendore. Martinius in Lexic. v. aurum.

The Law is light, and light is a shining and a glorious thing; and the Gospel is light, and the Gospel is glorious, *2 Cor. 4. 4.* The Glorious Gospel: Full of Glory, and beauty, and splendor is the Word of God; and therefore desirable as Gold is upon that account.

5. Gold is solid and weighty; the Hebrew word for fine Gold, is *מִיָּץ Mippaz* and *Phaz* or *Phez* is from *Phazaz*, to consolidate to strengthen and make firm; such is the Word of God, it is firm, and solid: hold fast the pattern of sound words, and *Tir. 1. 9.* sound Doctrine. The Doctrine of Law and Gospel, is sound Doctrine, and *Prov. 2. 7.* he layeth up sound wisdom for the righteous, wisdom that hath substance, and being for the righteous, and the truths of God are called Gold, *1 Cor. 3. 12.* for the solidity of them: now if any man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble. Build Gold upon the Foundation; that is, if he build sound Doctrine upon the Foundation, Christ; that's solid, massy, and weighty. Corrupt Doctrines are wood, and stubble, and will burn. The Word of God is very solid and weighty. The soul that sins shall dye; what a weighty truth is this? Every id e word we speak, we shall give account thereof; a weighty truth. We must all appear before the Judgment

ment seat of Christ, a weighty truth; 2 Cor. 10. 10. say they, his words are weighty; and so are all the Words of God, they are solid and weighty.

6. Gold it is of great use; it is of use,

First, to adorn and beautifie; what an Ornament was the Gold Chain about Joseph's neck, Gen. 41. 43. So Saul, he put on Ornaments of Gold upon the Apparel of the Daughters of Israel, 2 Sam. 1. 24. Gold doth adorn and beautifie things; you beautifie many things, your Rooms, and Books, and many other things with Gold; So the Word of God is of an adorning and beautifying nature, Prov. 4. 9. *She shall give to thine head an Ornament of Grace, a Crown of Glory shall she deliver to thee.* The word of God, the wisdom of God, 'tis an ornament of Grace, a crown of Glory: nothing becomes a Christian more than the Truths of God, they adorn the soul, and the very outward man, and makes the outward man lovely and beautiful when we hold forth the word of Life, and the word of God and of Jesus Christ.

Secondly, Gold is of use to make Vessels; for they made Vessels for the Sanctuary, and for the Temple; there were Golden Tongs, Golden Candlesticks, and Golden Lamds, &c. as you may find in the 1. King. 7. and 2 Chron. 7. and Heb. 9. 4. So the word, the word makes Golden Vessels, it makes Golden Candlesticks, Golden Churches: All true Christians and Believers are Golden Vessels in the Temple of God, Lam. 4. 2. *The precious Sons of Zion, comparable to fine Gold.* All true children of Zion are precious, and comparable unto fine Gold, to the finest

Gold or Silver that is in the world. 2 *Tim.* 3. 16. *They make wise unto Salvation; they furnish and fit a man for every good word and work; they make precious Vessels.*

Thirdly, Gold is said to be a *Cordial* likewise: and is not the word of God a *Cordial*, the best *Cordial* we have in this world next to Christ, and God himself: The Word of God 'tis a sweet *Cordial*, a sweet Comfort unto the Soul.

7. Gold endures tryal, it will endure the fire, the exactest tryal that can be: *Zech.* 13. 9. *I will bring them through the fire, and try them as Gold is tryed: Gold is tryed, and tryed in the fire, and therefore it is esteemed because it will endure the fire: so the Word of God is a tryed word, Psal.* 12. 6. *The words of the Law are pure, as Silver tryed in a furnace of earth, purified seven times: The Word of God is a tryed word, Psal.* 18. 30. *The word of the Lord is tryed, his promises have been tryed in all Ages, they have had tryals several times, and several wayes: Those that have received the word have been tryed, the Martyrs have been tryed, and they find the word to hold out in the sharpest tryals, and to stand them in stead. So that you see Gold is desirable, and upon what accounts, and upon the same account the Word of God is desirable.*

2. Now the second thing is to shew you that Divine truths are more to be desired than Gold, yea, than much fine Gold: More to be desired, and that will appear several wayes.

First, Gold and Silver, and earthly treasures, are at the will and command of men, and we may

be

be deprived of them, *Dan. 11. 43. He shall have power over the treasures of Gold, and of Silver, and over all the precious things of Egypt.* The King should have power over them, and take them away from them, and we see how Gold and Silver is subject to Thieves, and to others, and we may be deprived thereof; But the Word of God when 'tis ours, when 'tis written in our hearts once, there's none can take it from us, nor deprive us of it.

Secondly, The Word of God, and Divine truths, are more desirable than Gold, because it's better than Gold. *Psal. 119. 72. The Law of thy mouth is better unto me, than Thousands of Gold and Silver.* There's a betterness in the Word of God than in Gold and Silver; it exceeds it, and that in several respects.

First, Gold and Silver are subject to canker-
ing, and so to perish, *James 5. 3. Your Gold and Silver is cankered,* and the rust of them shall be a witness against you, and it is subject to corrupt, *1 Pet. 1. 18. ye are not redeemed with Corruptible things, as Silver and Gold;* and in the *1. Ch. 7. Gold that perisheth.* But the word of the Lord perisheth not, corrupts not, *The word of the Lord endures for ever, 1 Pet. 1. 25.* there's no corrupting, no cankering, no perishing of the Word of God. Therefore it's better than Gold.

Secondly, The word is better than Gold or Silver, because it doth that which Gold and Silver cannot do, nor all the treasures in the world can do; and what's that?

First, It is not in the power of Silver and Gold, and Riches or earthly Treasures, to sanctifie any

mans heart or nature : They may pollute men, and they do pollute most, but sanctifie none : But in *Joh. 15. 3.* saith Christ, *Now are ye clean, through the Word which I have spoken unto you.* The word of Christ, and of God, is a cleansing word ; it will cleanse your heads, your hearts, your lips, your lives : *where withall shall a young man cleanse his way, by taking heed thereto, according to thy word ;* But all the treasures in the world will never cleanse any, *Joh. 17. 17. Sanctifie them through thy truth, thy word is truth.* Gods word is a word of truth, and 'tis a word of Sanctification ; that will make men and women holy ; the more of the word is in you, the more holy you are, the more filthiness of flesh and spirit is purged out of you ; So that it's better than Silver and Gold upon this account.

Secondly, Silver and Gold can never satisfie you, *Eccles. 4. 8. The eye is not satisfied with Riches.* Alexander had the world, and yet he was not satisfied, he would have another world. *Eccles. 5. 10. He that loveth Silver, shall not be satisfied with Silver, nor he that loveth abundance, with increase.* A man is never satisfied with these things that are below : The heart of man is triangular, and the whole world being round, can never satisfie a triangle ; but the truths of God are satisfying truths : *Open thy mouth wide, and I will fill it,* saith God ; I will fill it with Divine truths, *Psal. 36. 8. They shall be abundantly satisfied with the fatness of thy house,* the word of God hath that in it will satisfie your souls ; *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that wait for him, and for them that*

that love him : There is more prepared than you can expect or look for, and that will satisfy, *Psal. 65. 4. We shall be satisfied with the goodness of thy house* : there is so much goodness in the house of God, there you have Communion with God himself, and with the Spirit, and with Jesus Christ, and these will satisfy the soul, if ever it will be satisfied.

Thirdly, They are more desirable than Gold and Silver, because it is desire that makes the subject fit to receive the thing desired. If a man be hungry, and thirsty, his hunger and thirstiness makes him fit to receive bread, and to take drink : Now the more excellent the thing to be received is, the more must it be desired, *Matth. 10. 37. He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.* Why I am the most excellent, therefore I must have the most love, and the most desire : That Soul will never receive any real good by the Word, that doth not desire it more than any other thing. If you desire the Word but in competition to another thing, or equal to another thing, you will have no good by the Word ; but you must desire it more than other things, and therefore it is better than other things.

Fourthly, If our desires be more after the Word than after Gold and Silver, and these outward things, then these will fall in of course, *Mat. 6. 33. First seek the Kingdom of God and the Righteousness thereof, and all these things shall be added unto you* : we must first therefore seek the Kingdom of God ; that is, we must more desire the Kingdom of God than

than these things, if we labour to know the Gospel, to know God and Jesus Christ, and desire the knowledge of these, other things will be given in, we need not trouble ourselves about them, and spend our strength and desires after them, but after these, and then they will be cast in.

Fifthly, Gold is of an earthly nature, and of an earthy abstract; but the Word is from Heaven heavenly, 'tis a spiritual thing: There is nothing comparable unto the Word of God, all things thou canst desire are not to be compared to her, to the wisdom of the Word. Now the Word being heavenly, it is more to be desired than Gold, which is but out of the bowels of the earth; The Word is spiritual, and comes from Heaven, and heavenly, and therefore more desirable: So that you see upon what account, it is that the Word is more to be desired than Gold and Silver.

Qu. Now a question may be moved; with what desires are we to desire the Word of God?

Ans. First, We must desire the Word of God with strong and ardent desires; with strength of heart and soul; this should be in our desires, *Psal. 42. 1, 2.* *As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God; when shall I come and appear before God.* He was banished from the house of God, and from the Ordinances of God, and from the Word of God; now saith he, when shall I come and appear before God: I have ardent desires, strong desires to be where God is, and his Word and Ordinances are; and in *Psal. 119. 20.* (a remarkable place) *My soul breaketh for the longing that it hath unto thy Judgements*

at all times. My soul breaketh ! what ardent, what strong desires were in the heart of *David* now after the Word of God ? So then, they must be strong and ardent desires in our Souls after the Word of God, which is better than Gold or Silver.

Secondly, These desires must be sincere desires: It may be men have desires to the Word, but they are not sincere ; they should desire the Word for it self, because it is the Word of God, because it is pure, *Psal. 119. 440. Thy Word is very pure, therefore thy Servant loveth it.* It is a good argument of Truth, of Grace, and of a servant of God, to love the Word for the purity of it. Many cannot endure it because it is pure ; but if we love it, and desire it for its purity, it's an argument we are right : Such should our desires be, sincere desires, to love the Word for it self. It is sincere milk, and it calls for sincere desires, sincere affections, there should be no Bias in our affections, no crookedness, no selfishness, but sincere desires unto the Word of God.

3. Our desires must be permanent, and abiding ; not fleeting and flashy desires, but permanent, abiding desires ; our desires should be always to the Word of God, our hearts should stand bent to the Word of God continually, *Psal. 119. 20. My soul breaketh for the longing that it hath unto thy Judgments at all times.* Mark, at all times ; my soul is carried out with vehement desires unto thy Judgments at all times ; I do continue, and maintain my desires towards thy Word, *Psal. 1. 2. In his Law doth he meditate day and night :* when a mans desires are to the Word

of God night and day, here's *permanent, constant, and abiding* desires.

But you will say, that's impossible for a man to hold up his desires at such a height, and to continue them.

True, to flesh and blood it is; but we must renew our desires when they begin to flag and fall.

4. Lastly, our desires they must be operative, and working desires, many have lazy and sluggish desires, they have velleities, wishes, O that I did understand such and such things ! O that I were acquainted with the Word of God (and the like;) they have velleities, and wishes, but they must be real desires, which will put men upon searching the Scriptures, comparing place with place, reading, and meditating, and improving of truths : Mens desires after Gold are such, *1 Tim. 6. 9.* They *that will be rich*, how they will work, and labour, rise early, and lye down late, and study, and cast this way, and that way to get the world, to get Gold and Silver, such should be our desires, *Job. 6.* Labour not for the meat that perishes, but for the meat that endures to everlasting life. So you see what kind of desires the desires of our souls should be after the Word of God. I shall now come to some Inferences from the point. Are Divine truths more to be desired than Silver and Gold? Then,

First, I infer, many are very faulty, and worthy of blame, yea of great blame.

First, Those that have no desires to the Word of God : There are some people in the world that have no desire to the Word of God, *Job 21. 14.*

We desire not the knowledge of thy wayes: we have better wayes than thine, our own wayes; and as for thy wayes we dont desire the knowledge of them, do these men look at the Word of God to be better than Gold or Silver? No, we dont desire the knowledge of thy wayes, it blames and condemns them.

Secondly, It blames those who have most desire after Gold, and Riches, and after the things and pleasures of the world: They have little desire after Gods Testimonies, Statutes, Laws, and Judgments, little desire after these, they cannot lay the zeal of thy house hath eaten me up, but the zeal of the world hath eaten me up: These are blameable that have so little desires after the things of God, and such ardent desires after the world, and the things of the world.

Thirdly, It blames those that have fleeting, transient desires: now and then they have a fit, they have some desires after the Word of God, but their desires are fleeting, and transient, they dont keep up and maintain their desires: Every morning, noon, and night we should have desires after the Word of God, and the wayes of God: David would prevent the morning watches, and seven times a day he would have his heart in a frame for God and the things of God, I at midnight would he rise to praise God for his Righteous Judgments; but we have a fit now and then and away, and this is blameable.

Fourthly, It condemns those that have not sincere and pure desires: They have desires after the Word of God for some base ends, they make a profession that they may cover their wickedness with a pretence of Zeal, and Profession, and Religion

ligion and Godliness. As the Scribes and Pharisees, they made a shew, O they minded the Word, and every Letter and Syllable of the Word, and yet within (as Christ saith) they were full of Excess, Hypocrisie, and Uncleaness.

Lastly, It reproves those that rest in their desires, and labour not to accomplish their desires, they dont put forth their desires into endeavours: and those desires are foolish and hurtful desires, that dont carry out the soul to endeavours: All these come under censure, and are blameable.

Secondly, If the truths of God are more desirable then Gold and Silver: Then here we may see who are the richest men in the world, and have the best treasure, even those that have gotten most of the Word into their hearts, not most of the world into their houses and into their possessions: the Word is better than thousands of Gold and Silver: They are the richest that have most of this heavenly riches; let the word of Christ dwell richly in you, *Col. 3.* To be rich in promises, there's the true riches, and great riches. Here we say; he is a rich man that hath many Bonds, or Ships, or Houses, or Lands, that hath many Hundreds, or Thousands lay'd up, or abroad: but he is the richest man in the Scripture account, and in Gods account, that hath most of the Word of God lay'd up in his heart, that hath most light in his understanding, most promises in his Soul, that hath a good stock, that hath a treasure within; *I have hid thy Law in my heart*, saith David: So when Gods Law is hid in your hearts, then you are the richest men, the wealthiest men, and men of substance indeed,

Thirdly,

Thirdly, Then I infer from hence, that you may see a great difference between men and men; between Saints and the men of the world: The men of the world, they prize Gold and Silver, the Saints prize the Word of God: *Psal. 119. 72. The Law of thy mouth, is better unto me than thousands of Gold and Silver.* David prized the Law of God more than his Kingdom, or the Crown of Gold that was upon his head more than the Gold of Uphaz, of Havilah, and the Gold of Ophyr, the finest Gold that might be had.

Fourthly, If the Word of God be more desirable than Gold and Silver, then certainly their loss is great that have the Word taken from them; I mean the Word outwardly, and the Ordinances and enjoyments, when our Silver and Gold is taken away, we cry out we are undone, we are undone: No, no, you are not undone if you have God and his Word; but if Gods Word be taken away from men and women, they are more undone than others: It's a great loss to lose that that is better than Gold & Silver, better than all the world: There are many in the world at this day, that are depriv'd of their Teachers, of Sabbaths, and of the Word of God: They cannot read themselves, and they have none to read unto them, it's a sad condition, and a great loss unto them, and those that rob them of these they must answer for it one day, and they are very guilty that have done it.

Fifthly, If the Word of God be more desirable than Gold and Silver, then let us esteem it according to the value and worth of it, above outward treasure, above all Gold and Silver: *Job*
esteemed

esteemed the Word of God more than his necessary food, people cannot eat Gold and Silver, and House and Land, but their necessary food maintains their lives, and 'tis more valuable than Gold and Silver : If you could not have meat and drink, what would your Gold and Silver do you good ? you would part with it all for a little bread, for a little drink ; now *Job* did value the Word of God more than his necessary food : O that we would set such a price upon the Word of God : *I love thy Commandments above Gold, yea, above fine Gold* : Let us all set such a price upon the truths of God, there's more worth in them than you can find out : you have riches unsearchable in the promises, and in the truths of God, *Phil. 3. 8. Paul* accounts all but dung for the excellency of the knowledge of Christ Jesus : And where will you have that but in the Word of God, prize it therefore at a high rate, *Psal. 84. 10. A day in thy Courts, is better than a thousand elsewhere* : A thousand dayes are almost three years, and one would think they might meet with brave things in such a time ; but one day in the Courts of God is better than a thousand elsewhere : The Word of God is little esteemed in these dayes, and every thing preferred before it ; but let it not be so with you.

Sixthly, If the Word of God be more desirable than Gold, and fine Gold, then let us keep the Word of God as men keep their Gold, and lay it up as men lay up their Gold ; and know, the Word of God if you will lay it up, it will be a defence unto you, and a Buckler unto you, *Psal. 91. 4. his truth shall be thy Shield and Buckler* :

Buckler : *Solomon* tells you, *money is a defence*, and Gold is a defence ; it will defend you from the injuries of the world and wrongs of men : so is the Word of God , it is a defence, it is a Shield, a Buckler, therefore lay it up safely as you would your Gold and Silver, *Job. 22. The Almighty shall be thy defence* : so you read it, but the Margent is, the Almighty shall be thy Gold : God would be your Gold if you would lay up Gods truth in your hearts, God will be your defence, he will be your Gold, your treasure.

Seventhly, Lastly, if the Word and Testimonies of God be more desirable than Gold, yea than fine Gold, then let us desire it more than outward treasure, let us desire it with ardent and strong desires, with sincere desires, with abiding constant desires, with acting and endeavouring desires, let us use our utmost endeavour to be enriched with these riches, *Psal. 84. 2. My soul longeth, yea even fainteth for the Courts of the Lord*, my Soul longs saith *David*, and my soul faints for the Courts of the Lord ; why, what was there ? There was the Word of the Lord, there were the Ordinances of the King in his own Courts : and he long'd to be there where he might hear the word of God, and have the benefit of the Word of God. And in *Psal. 119. 131. I opened my mouth and panted, for I longed for thy Commandments* : Let us wait daily at the Courts of the Lord, let us long, and take any pains we can for them, *Job. 6. Labour not for the meat that perisheth* : all your Gold and Silver, and these things, are all of a perishing nature, and will not continue long ; but let us labour for the
Q meat

meat that endureth to everlasting life : part with your Silver and Gold, which is from the earth ; to get Scripture Gold, which is from Heaven. To get Divine truths into your heads and hearts. One question more.

Qⁿ. You will say, how shall we get our hearts, and the desires of them more inflamed after the Word of God.

Ans. First, Consider your own poverty, and what riches there are to be had in the Word, when men consider they are poor men, I am a poor man, I have neither house nor Land, I have neither Gold nor Silver, and in such a place is a Mine, and I may go thither and have riches enough, this will inflame his desires. Now consider your spiritual poverty, consider then I have little light, little grace, little strength, it may be I have none at all ; this will strengthen your desires after the Word of God, which will enrich you.

Secondly, Let every one of us consider what vile and base creatures we are, we are earth-born, and flesh-born ; but now the Word of God will enoble us, and make us Heaven-born, Spirit-born, 'twill elevate us. If a man be a poor beggerly creature, and shall consider, if I take such a course I shall be a Noble-man, a Prince, a King, 'twill inflame his desires to be in such a state and condition. Now it is the Word that will enoble us, *Joh. 1. 12.* To as many as received him, to them gave he power to become the Sons of God, *even to them that believe on his Name.* If you will believe on his name, on his Word, you will be enobled, and made the Sons and Daughters of God,

God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: And when are we said to be born of God? but when we are born of the incorruptible seed of the Word of God, *1 Pet. 1. 23.* Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever: If therefore you would consider, what a base spirited creature am I? but I would have a noble spirit, a divine and heavenly spirit, and that's to be had by the Word of God, 'twill enflame your desires towards the word, *Acts 17. 11.* These were more noble than those in *Thessalonica*, they were better born than they, *In that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so:* If you would therefore look into the Scriptures, and search them, and mind them, you would be more noble Christians than others, better born, of heavenly spirits.

Thirdly, Consider what beauty is in the Word, what reallity, what excellency, what duration: If men and women would consider what beauty there is in the Word of God, what excellency, if they did consider this? it would inflame their desires abundantly that way. See *Psal. 27. 4.*

Fourthly, Lastly, consider the sutableness of the Word unto your conditions: There is somewhat sutable in the Word to every man and womans condition in the world: and when we think of a thing sutable to our conditions, 'twill stir up our desires to it; when men and women are sick, and they hear of a Medicine will cure them, their desires are carried out strongly to that Medicine; now the Lord Christ hath Medicines for

all Sores, and all Conditions; and the Word of God will be a Plaister for every Sore: if a man be sick, there's something to comfort him; if a man be dead, the word is a quickning word; if a man be in darkness, the word is an enlightning word. Therefore consider of this and it will cause you to desire the Word of God more than Gold and Silver, or any thing else in this world. It follows now in the latter part of the verse.

Sweeter also than Honey; and the Honey-comb.

IN the first part of this verse, you have the *worth* of the Word, and in this latter part you have the *sweetness* of the Word. Gold is very precious, Honey is very sweet; and by these two Metaphors it pleases the spirit of God to set out the worth and sweetness of the Word, I must open this word, *Honey*.

Honey sometimes in Scripture is taken literally, for a creature we call Honey: *Jdg. 14. 8.* there was a Swarm of Bees, and Honey in the Carcass of the Lyon that *Sampson* had killed, and there 'tis in a literal sence, *Sampson* eats of it. So its said, the taste of Manna was like unto Honey, *Exod. 16.* Wafers made with Honey.

Sometimes in Scripture Honey is taken Metaphorically; and that,

First, For things sweet and pleasing to the taste: things that are sweet and pleasing to the taste, are called Honey, *Deut. 32. 13.* he made him

him to suck Honey out of the Rock ; that is , the water that came out of the Rock was as sweet as Honey unto them ; it was not Honey, but sweet as Honey. And *Prov. 25. 16.* *Hast thou found Honey, eat so much as is sufficient for thee ;* that is , hast thou found any thing delightful, and sweet, and pleasing to thy taste ? eat that which is sufficient for thee ; any thing delightful to the taste, is to be understood by *Honey* often in Scripture ; so a full Stomach loaths the Honey-comb ; that is , loaths sweet and pleasing things.

2. This Metaphorical sense is put for gracious & comfortable words, in *Cant. 2.* it's said; Thy lips O my Spouse, drop as the Honey-comb, Honey & Milk are under thy Tongue ; that is, thy Words, thy Conferences, thy Prayers are very sweet and pleasing. So in *Prov. 16. 24.* *Pleasant words,* saith he ; *are as the Honey-comb :* That Honey which drops from the Honey-comb , is the sweetest Honey, that is not press'd and squeezed out , but drops from the Honey-comb , as the Juyce which runs from the Grape without pressing , makes the sweetest Wine : Now there are many things which are said to be sweet in Scripture , sweet Wines, sweet Fruits, sweet Sugar , sweet Cane, sweet Calamus, sweet Spices , sweet Incense ; but none of all these are so sweet as Honey : *Judg. 14. 18.* what is sweeter than Honey ? they could not tell of any thing sweeter than Honey , of all earthly things , that is the sweetest : But *David* could tell them of something sweeter than Honey ; thy Law, thy Testimonies , thy Statutes are sweeter than Honey and the Honey-comb. Take Honey in a littleral sence, or Honey in a

metaphorical sense, for any sweet thing, the Word of God is sweeter than all, *Psal.* 114. 103. *How sweet are thy Words unto my taste ; yea, sweeter than Honey unto my mouth.* And the Church saith of Christs mouth, *Cant.* 5. 16. that it is *most sweet* : The gracious words of Christ are sweet, are sweeter than Honey ; yea, they are most sweet. So that all the degrees of Comparison are in the Words of God and Christ, they are *sweet*, they are *sweeter* than Honey, they are *most* sweet. The very words themselves are a Doctrine or Observation,

Doct. Gods word is very sweet ; yea, the sweetest thing of all, A little to instance in some things in the word of God.

First, Are not the Counsels of God sweet ? *David* saith, that the counsel he took with *Abirhophel* was sweet, *Psal.* 55. 14. what then was the counsel he took with *God* ? how sweet was that counsel ? *Psal.* 119. 24. *Thy Testimonies are my delight, and my Counsellors.* Gods Testimonies were his Counsellors, and they were sweet Counsellors, and gave him such sweet counsel, as he delighted in them : he had such counsel from the word of God as even ravish'd his soul, such sweetness he found in it that he would be guided by Gods counsels all the dayes of his life ; *Psal.* 73. 24. *Thou shalt guide me with thy counsel, and afterward receive me to glory ;* so in *Rev.* 3. 17. *I counsel thee,* saith Christ, unto the Church of *Laodicea*, *To buy of me tryed Gold that thou mayest be rich, and white rayment, that thy nakedness may be covered, and the shame thereof may not be seen ;* was not this good and sweet counsel that the Lord Christ did give to the

the Church, that was poor, and naked, and shameful, and destitute of all good. So that the counsels of God are sweet counsels.

Secondly; Are not the invitations that we find in the word very sweet, sweet invitations are there made unto poor sinners, *Isa. 55. 1. Ho every one that thirsteth, come ye unto the waters, and he that hath no money, come buy, and eat, come buy Wine and Milk without money, and without price.* Here is a Hive of Honey, and Honey-combs in these words; come, come, come, here's *water* to quench your thirst, here's *wine* to comfort your hearts, here's *milk* to nourish you, and cause you to thrive, and grow in the wayes of God, here's *bread* to strengthen you, and here's *all free*, without money. How sweet are these invitations, come, come, come? and for such things as are so excellent, and so precious; so that of the Lord Christ in *Matth. 11. 28. Come unto me all ye that are weary and heavy laden*, and all of you come unto me, and I will give you rest, how sweet is this now to a burthened soul, to a burthened conscience; for a man or woman that is in straights, and knows not what to do, to come to the Lord Christ and they shall have rest: in the *14. Hof. 1.* saith the Lord there, *O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity*: one would have conceived, that Israel should have first sought to God; who had offended God, but God comes to delinquent Israel and saith, *O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquities. Take with you words, and turn to the Lord, say unto him, take away all iniquity, and receive us graciously, so will we render the Calves of our lips:*

lips : he puts words into their mouths, how sweet are these invitations of the Lord to poor sinners. So in *Matth. 23. 34.* *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.* There's sweetness in the invitations that the word holds out unto us.

Thirdly, Are not the promises in the word of God very sweet ? sweet, yea, sweet as the Honeycomb. There are many great and gracious promises, *2 Pet. 1. 4.* they are exceeding great & precious promises : to have a promise from a great man that is able to perform his promise, and faithful, is sweet unto a poor man ; but to have exceeding great and precious promises from the great God who is able, and willing to perform, and faithful and will not fail ; how sweet are these promises to the Sons of men. *Ezek. 36. 25, 26.* *I will sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your Idols will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them.* Are not here sweet promises, very sweet promises, promise upon promise : And all the promises of God they are very sweet, *Jer. 32. 40.* *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they shall not depart from me ; what a sweet promise is this to poor souls that fear they shall fall away, and shall not hold out to the end, God will put his fear into them,*
and

and they shall not depart from him, *I will heal their backslidings and love them freely*, Hos. 14. full of sweet and precious promises is the word of God.

Fourthly, Is not the Gospel, and the Doctrines of it very sweet? Is not the Gospel glad tidings? *Luke 2. 10, 11. Behold I bring you glad tidings of great joy, to you this day is born a Saviour.* 'Tis a Gospel of reconciliation, that declares the reconciliation of poor sinners unto the great and holy God, *2 Cor. 5. 19.* it is the Ministration of life, and of Righteousness, *2 Cor. 3. 8. 9.* it is the Doctrine of Christ, *2 Job. 9.* what gracious words came out of the mouth of the Lord Jesus; never man (said his enemies) spake like this man; but there's sweetness in this Doctrine, is it not sweet that rich mercy is held out unto the chief of sinners, *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief:* what a sweet saying is this, here is mercy held out to the chief of sinners: so that, all manner of sins and blasphemies shall be forgiven, how sweet is this, *Matth. 12. 31.* So that, God hath freely given his Son, *Job. 3. 16. God hath so loved the world, that he gave his onely begotten Son; That whosoever believeth in him, should not perish, but have everlasting life.* Here is a sweet truth unto those that will understand truth, there is more sweetness in it than they can taste or find out, he is a propitiation, in this is manifested the love of God towards us, because that God sent his onely begotten Son into the world, that we might live through him; and to be the propitiation for our sins,

sinners, 1 *Job.* 4. 9, 10, 14, 15. By him we shall live, he is the Saviour of his body, the Saviour of sinners. So, how sweet is that, 1 *Cor.* 1. 30. *He is made of God unto us, Wisdom, Righteousness, Sanctification and Redemption.* Here's sweetness in these things, that we are freely justified by him, *Rom.* 3. 24. *Acts* 13. 38, 39. How sweet is that saying of the Lord Jesus Christ, *Job.* 6. 37. (if there were no more in all the Gospel but that) *all that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* Let any poor creatures come unto me in their rags, in their filth, in their guilt, in their sores, I will not cast them out, I will not send them away discouraged, but they shall find favour in mine eyes. So the Doctrine of Christs intercession with the Father, 1 *Job.* 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous:* He is an Advocate to intercede for us, and to order all things for our good; so that there's a great deal of sweetness in the word of God.

Fifthly, There is sweetness in the example of the Lord Jesus Christ, Christ washed his Disciples feet; what sweetness is there in it, to think that the Lord of glory, and the Prince of life, and the Heir of the world, should humble himself so as to wash his Disciples feet; and Christ saith, *Learn of me, I am meek and lowly, &c.* Take my yoke upon you, and do you imitate me. The Lord Christ is the sweetest example for us to imitate that is in all the Scriptures.

Sixthly, The parables of the Lord Christ, or the parables that are held out in the Word of God, are very sweet parables. In the 15. *Luke*, what
sweet

Sweet parables are in that Chapter; the lost Sheep is found out; the lost piece of Silver is found; the Prodigal Son comes home, and what sweet entertainment hath he of his Father? The Father runs out to meet him, and doth not upbraid him, but runs and falls upon his neck and kisses him.

Seventhly, The Providences that are held out in the Scripture, are sweet providences: That of *Joseph*, who was envied of his Brethren, and sold into *Egypt*, was it not a sweet providence, to save the *Egyptians* lives, to save the *Israelites* lives. So the providences about *Esther*, *Vashti* she is remov'd, and *Virgins* are sought out, and *Mordecai* discovers Treason, *Haman* gets up and seeks the ruine of all the Jews; *Esther* is taken to be Queen, and brought in to save the Jews lives, and to take *Haman* out of the way.

Eighthly, There is sweetness in the experiences of the Saints of God, saith *David*, God hath delivered me out of the jaws of the Lion, and out of the paw of the Bear, and he will deliver me still, and *Psal.* *li* 6. Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling; and so *Paul*, God hath delivered, and he doth deliver, and he will deliver. The word is full of sweet experiences of the Saints of God.

Ninthly, the word of God is full of sweet titles, titles that are given to God, and titles that are given to Christ, and titles given to the Spirit, and titles given to the Saints.

Titles that are given to God, as that God is a Father, a Father of mercies, a God of all consolation. In the 68. *Psal.* 5. These are helpless, and friendless,

friendless, God is a Father to them. *A Father of the Fatherless*, how sweet is this to fatherless ones, and helpless ones; *Psal. 10. 14. Thou art the helper of the fatherless*; so in *Hos. 14. In thee the fatherless findeth mercy*; so, God is a *Fountain*, and that of *living waters*, *Jer. 2. 13. A fountain that's alwayes flowing, and alwayes overflowing, overflowing with living waters*, *Isa. 35. 5. 6. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing*; why? for in the wilderness shall waters break out, and streams in the desert. God who is such a fountain will make waters of life to overflow, and be in deserts and wildernesses. So, God is the hope of *Israel*, *Jer. 14. 8. O thou, the hope of Israel, the Saviour thereof in the time of trouble. That God is the hope of Israel, it's a sweet title, Thou art my hope in the day of evil*; be not thou a terrour to me. Who is your hope in an evil day but God? and he is sweet to those that hope in him. So God is stiled a God ready to pardon, and forgive sins, *Neb. 9. 17. he is not backward but ready, and forward to forgive sins, to pardon iniquities, sins, and transgressions. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*, *Isa. 55. 7. So, he is the God of grace, and glory: There is no grace but in him, no glory to be had but by him.*

So for the titles of the Lord Christ: There are sweet titles in Scripture given to him; that he is the Shepherd, and the true and faithful Shepherd,

herd, 1 *Pet.* 2. 25. and in the 10. *Job.* he is the faithful Shepherd, the great Shepherd of the sheep, *Heb.* 13. 10. The good Shepherd that will see you shall want nothing, *Psal.* 23. 1, 2, 3. The Lord is my Shepherd, I shall not want. He maketh me to lye down in green pastures, he leadeth me besides the still waters, he restoreth my soul, he leadeth me in the paths of righteousness. What a Shepherd is Christ, in *Isa.* 40. 11. A Shepherd that gathers his Lambs with his arms, carries them in his bosom, and gently leads those that are with young; he is a faithful Shepherd to all his Sheep and Lambs, So, Christ is a Physician to heal all your wounds; yea, the good Samaritan mentioned in *Luke*, when the Priest and the Levite past by the man that was wounded; the Lord Christ was a good Samaritan, and drops oyl into his wounds, and gives him wine to drink, sets him upon his beast, and carries him to an Inne, and hath him look'd after: what a sweet title is this of the Lord Jesus? He is called likewise, *The childrens bread.* *Matth.* 15. 26. It is not meet to take the *childrens bread*, and to cast it to dogs; he speaks of himself, what good bread is that bread? My flesh, saith Christ, is meat indeed, and my blood is drink indeed, *Joh.* 6. 53, 55. The Lord Christ is stiled *the Desire of all Nations.* What a sweet title is that, *Hag.* 2. 7. *The Desire of all Nations shall come,* a blessing to all Families, *In thee shall all the Families of the earth be blessed,* he was therefore the desire of all Nations; so he is called a *Friend*, *Joh.* 15. 15. a *Bridegroom*, *Joh.* 3. 29. a *Husband*, 2 *Cor.* 11. 2. a *Mediator*, 1 *Tim.* 2. 5. an *Advocate*, 1 *Joh.* 2. a *Brother*, *Heb.* 2. 12. a
Father,

Father, an *everlasting Father*, Isa. 9. 6. and there is one more which hath all these in them; he is called, *The Consolation of Israel*, Luk. 2. 25. If Israel have any true consolation, it must be from the Lord Jesus Christ; if the soul ever have any true comfort, it must be from him. He finishes the transgression, makes an end of sins, makes reconciliation for iniquity, brings in everlasting righteousness, Dan. 9. 24.

So the titles that are given to the Blessed Spirit of God; are all sweet titles: The Spirit is called a *Remembrancer*, Job. 14. 26. 'Tis a sweet thing to have one to put you in mind of every thing. So the blessed Spirit is the *Recorder* in the Church, to put the Church in mind of her duty, to mind her of the counsels of God, and invitations, and promises, and doctrines (and the like) The Spirit's title is an *Helper*: we know not what to pray for, but the Spirit helpeth our infirmities, Rom. 8. 26. the Spirit is a *Teacher*, 1 Joh. 2. 27. the Spirit is a *Sanctifier*, Rom. 1. 4. according to the Spirit of holiness, Rom. 15. 16. the Gentiles were sanctified by the Holy-Ghost. 'Tis a revealer of deep and hidden things, Eph. 1. 17. 1 Cor. 2. 9, 10, 11, 12. Lastly, the Spirit is a *Comforter*, Job. 14. 26. he shall send you the Comforter, and it's the best Comforter that we can have.

So likewise the titles that are given to the Church of God, and to believing souls; the Church is called the Temple of God, 1 Cor. 3. 16. So is every believer; the Church is said to be the Lords portion, and his treasure, Jer. 12. 10. So is every believing soul Gods portion, and his pleasant portion. Again, it's called the ransomed

formed ones, *Isa. 35. 10.* the ransomed of the Lord. God hath been at great cost and charges to ransom the Church, purchased it with his own blood, *Acts. 20. 28.* It's called Christs body, and how sweet is it to the thoughts of Saints to think, I am a member of Christs own body, I am a member of the precious body of the Lord Jesus. It's called, *Gods beloved*, *Psal. 108. 6.* *The dearly beloved of his Soul*, *Jer. 12. 10.* The Church is *the Bride, the Lambs wife.* *Rev. 21. 9.* The Church is the blessed of God, and so is every believing soul, *Isa. 61. 9.* It's the seed which the Lord hath blessed: The other seed is a cursed seed; but this seed is a seed which the Lord hath blessed; yea, blessed with all spiritual blessings in Christ. Lastly, it's the glory of God; the Church is the glory of God, and every believing soul, is the very glory of God, *Isa. 4. 5.* Upon all the glory shall be a defence; All true believers they are accounted the glory of God. Thus you see there is sweetness in the word.

But wherein is the word sweeter than Honey, and sweeter than the Honey-comb? In several particulars.

First, the sweetness of Honey is Natural, that of the Word is Divine and Spiritual; and look how much spiritual doth exceed natural, so much the sweetness of the word doth exceed the sweetness of honey. All spiritual things do exceed natural things; and the word is from Heaven, a divine word, a heavenly word, and honey is but from the earth. *Rom. 7. 14.* The Law is spiritual, and the Gospel is spiritual, it is the Ministration of the Spirit: and *Heb. 6. 4.* *and have tasted of the heavenly*

heavenly gift. The word is a heavenly gift, and it hath heavenly sweetness in it. It is sweeter in the taste than any earthly gift whatsoever.

Secondly, The sweetness of the word refresheth the heart of a man, so doth not honey, honey dont affect the soul; it doth affect the pallate, and the taste, but it dont refresh the heart and the soul; but the word doth affect the soul, and the heart of a man or woman. *Psal. 110. 111.* Thy Testimonies are the rejoycing of my heart: the Testimonies, Statutes, and truths of God, they do rejoyce the very heart and soul of a man or of a woman, and *v. 77.* *Thy Law is my delight;* and *Psal. 19. 8.* *The Statutes of the Lord rejoyce the heart:* when the heart is heavy and sad, the word of God will rejoyce it, and revive it, which all the honey in the world can never do.

Thirdly, Honey, and Honey-combs, they cannot sweeten bitter afflictions: they may sweeten bitter waters, or bitter things, but they cannot sweeten bitter afflictions. But the word of God doth sweeten bitter afflictions, and can do that which honey cannot do: If a man eat never so much honey, it will not sweeten his affliction, *Psal. 119. 49.* *Remember the word unto thy Servant, upon which thou hast caused me to hope. This is my Comfort in my affliction, for thy word hath quickned me.* The word of God will comfort you in any affliction whatsoever, it will sweeten the bitterest waters that can be; and so in the *92. v.* *Unless thy Law had been my delights, I should then have perished in mine affliction.* Men and Women would perish in their afflictions, if they had not some word of God to uphold them, and to comfort them; and

in the 54. v. *Thy Statutes have been my Songs, in the house of my pilgrimage.* So that they are sweeter than honey, and can sweeten any affliction that we meet withall. As the bough that was cast into the bitter waters it sweetned them; so doth this bough (the word of God) sweeten the most bitter waters that are.

Fourthly, The Word doth sanctifie all things, and makes them sweeter than they were; yea, the word doth sweeten honey it self, 1 Tim. 4. 5. *Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and Prayer.* Sanctified by the word of God, let your mercies be covenant mercies, and choice mercies, they are sanctified more now by the Word of God: They are sanctified by the Word of God and Prayer: your very honey, which is so sweet, is made sweeter when it is sanctified honey by the Word of God and Prayer. So that the word of God is sweeter than honey, it sweetens all things unto us.

Fifthly, Men may eat too much of honey. Prov. 25. 27. *'Tis not good, ye eat much Honey,* and in the 16. v. you have the reason of it; *Hast thou found honey, eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.* If you eat too much honey, you may vomit it: But now for the word of God, we can never eat too much of that honey: *John* did eat up the little book, Rev. 10. He eat up the whole book: So if we should eat up the whole book of God, 'twould never be too much, it will never make us vomit: Col. 3. 16. *Let the word of Christ dwell in you richly;* and in the 119. Psal. 27. *O how I love thy Law, it is my Meditation all the day;* you can never meditate too much

in the Law of God, nor feed too much upon the promises, invitations, &c.

Sixthly, Lastly, The word is the savour of life unto life; so is not honey, honey cannot produce life; it cannot work in any man a spiritual life; but the word is the savour of life unto life; it begets life in the soul, 'tis called the word of life; and *Phil. 2. 16.* 'tis the savour of life, of spiritual life; yea, of eternal life: The words that I speak, they are spirit, and they are life. And saith *Peter*, *Thou hast the words of eternal life*; how sweet is life, and how sweet is eternal life, and the word of God hath this sweetness in it.

Qu. Now having shown you that the word is sweeter than honey, and wherein, a question may arise here, if the word be so sweet, what is the cause that persons taste not the sweetness of it. There be many read the word, and hear the word; but dont taste the sweetness of the word. There be several reasons for it.

An. First, Because some have no spiritual taste, no spiritual sense. We read of *Barzillai*, that said to *David* (when he would have had him gone with him to the Court, saith he, thy Servant cannot taste what I eat, or what I drink, so many there be that have no spiritual taste at all in them: And where there is no taste, all things are alike, *Cant. 2. 3.* his fruit was sweet unto my taste, the Church had a taste, and found sweetness in the fruit of Christ; where there is a spiritual life, there is a spiritual taste, where there is no spiritual life, there is no spiritual taste at all. *Heb. 5.* They had their senses exercised to discern between good and evil; some have no spiritual senses, the y

they cannot discern between good and evil, therefore they find no sweetness in the word of God, that's one reason; men and women are dead in sins and trespasses, and never are quickned with the life of grace.

Secondly, Some have their tastes, yet find no sweetness, because they have a fullness of other things in them, *Prov. 27. 7. The full soul loatheth an Honey-comb.* If there be a fullness in us, nothing is sweet unto us; now men and women are full of several things.

First, some are full of the world, *Amos 8. 5.* when will the new moon be gone, that we may sell Corn, and the Sabbath, that we may set forth wheat (and the like) these were full of the world and so they could not taste of spiritual things. *Matth. 13. 12. He that receiveth among Thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.*

Secondly, Some are full of conceitedness, in *Luke 18. 11.* The Pharisee, he was conceited of his own goodness, righteousness, and doings: and the Church of *Laodicea*, she was full and wanted nothing, and so could not taste the dainties of the Lord, nor the sweetness that was in his Ordinances, and his word, there was such a fullness in them of their own conceitedness, that they wanted nothing.

Thirdly, There is a fullness of errors in many, a fullness of opinions. Scribes and Pharises, they found no sweetness in Christ, nor in Christs way, they were full of their own opinions, errors, traditions and false doctrines: So, many now are

full of their own light, and the light within, that's all in all unto them, and they find no sweetness in Ordinances, nor in the means of Grace.

Fourthly, Many, yea most are full of creature delights, and creature contentments, and creature comforts, full of sensual pleasures, they take so much pleasure in the creature, in their outward comforts, contentments, in their estates, and relations, in their gifts, and parts, and things of that nature, that they can taste no sweetness in the word of God.

Thirdly, Men taste not the sweetness in the word, because of their slighting of the word; and hence it is a just Judgment of God to suffer them not to taste the sweetness that is in the word, when they made light of the Gospel, and the Gospel dainties prepared for them, *Matth. 22. 5.* They went away and slighted the invitation to the Gospel feast. It is said in *Luke 14. 24.* none of them shall Taste thereof; that is, none of them shall ever taste the sweetness, or goodness therein; they might hear, but they should taste no sweetness in their hearing; and therefore to slight the word of God is a great evil, and will hinder persons from tasting the sweetness that is in the word of God.

Fourthly, A fourth reason is that formality that is in the people, they come to the Word and Ordinances of God with formal hearts and spirits, we come not to the Ordinances as the Ordinances of God, we come not to the word as the word of the great God, we hear not for time to come, we hear not for eternity, we hear not as matters of life and death, and therefore we dont find that
sweetness

sweetness as they do that hear so. Men pray, but not in the Spirit; serve God, but not in Spirit; they draw near God with their lips, but their hearts are far from him.

Fifthly, And I may add one thing more, people dont find sweetness in the word of God, because they do nourish some base lust or corruption in their hearts: And Peter gives you an intimation of this, 1 Pet. 2. 1. *Wherefore laying aside all malice, and all guile, and hypocrisie, and envies, and evil-speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby.* If there be in our hearts such things, we shall not taste the sweetness of the sincere milk of the word, neither shall we grow thereby, so now you see what hinders the tasting of the sweetness of the word.

Qu. Another question may arise hereupon, and that is, What should we do to find sweetness in the word of God.

An. First, If you would find sweetness in the word of God, get hungry souls, Prov. 27. 7. *To the hungry soul, every bitter thing is sweet:* If we had hungry souls, the bitterest truth in all the word of God would be sweet unto us. Now there be three things which beget hunger in men and women; there's Fasting, Purging, and Exercise.

First, If you would have hungry souls, you must fast much; I dont mean a fasting from bread, meat and drink; but from sin, fasting from pleasures, and delights; fasting from lawful things of the world, 1 Cor. 7. 29. *The time is short. It remaineth that both they that have Wives, be as though they had none; and they that weep, as though they wept not;*

and they that rejoyce as though they rejoyced not; and they that buy, as though they possessed not. Fast from your lawful enjoyments, from your pleasures, delights, and contentments, and this will breed an appetite to the word of God.

Secondly, Purging, we take bitter things to purge us; so we should take something to purge our Hearts, our Heads, and Consciences: Be sensible of sin, and the bitterness of sin; what a bitter and evil thing sin is, what danger sin doth involve the soul in, and expose it to; the wrath of God, hell, and damnation: we should take some pills to mortifie our lusts, and then the word of God would be sweet unto us indeed.

Thirdly, Exercise will beget a stomach, *1 Tim. 4. 7. Exercise thy self to Godliness.* If men and women did pray much, read much, meditate much, and have their hearts much in Heaven, they would have hungry souls after the word of God, and find a sweetness in the word of God: *Job. 7. 17.* saith he there, *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* He shall know whether the Doctrine be not an heavenly Doctrine, and a sweet Doctrine, he shall taste the sweetness of my Doctrine that I have brought down from my Father, if he will do the will of God; So that thats the first thing, to get hungry Souls, and then we shall relish the word of God, and find sweetness in it.

Secondly, If we would find sweetness in the word of God, we should make much Conscience of the Lords time and day, and sanctifie the Lords day, if we did sanctifie the Lords day as we ought
to

to do; we should find sweetness in his Ordinances, and sweetness all the week after in his Ordinances, and in his word. *Isa. 58. 13. 14.* *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thy self in the Lord, thou wilt find sweetness in the Lord, and sweetness in the words and wayes of the Lord, in all things of the Lords thou wilt find sweetness; such sweetness as will make thy soul to delight in the Lord.*

Thirdly, If you would find sweetness in the word of God, then take that which is suitable to your conditions; There is something alwayes suitable to your conditions: when you read the word, or hear the word Preach'd, something will concern you; now that which is most suitable to your condition, will be most sweet unto you: If one want peace, and there be a word suits you, take that; if one want comfort, take that; if one want counsel, take that; that that is suitable to the soul, that's sweet.

Fourthly, Lastly, make the word your delight, *Psal. 119. 24. Thy Testimonies are my delight.* So in the 77. v. *Thy Law is my delight.* They were the delight of David; and so he delighted in them, that he meditated in them day and night: *Thy Testimonies are my Meditation, v. 99.* what you delight in, you find a sweetness in; so if you would delight much in the word of God, you would find much sweetness in the word of God: Thus you see those questions answered.

I shall now come to some Inferences, or Conclusions.

First, If the word of God be sweet, and sweeter than the Honey and the Honey-comb, then they that find no sweetness in the word of God, they are in an ill condition, they are in a state of death, they are dead men, and dead women. A dead man tastes nothing, so that man or woman that tastes no sweetness in the word of God, is a dead man : you read in Scripture, of men *dead in sins and trespasses*, and *twice dead* ; *Let the dead bury their dead*, saith Christ ; how can the dead bury their dead ? let them who are dead in sins, bury those that are dead in body ; if you find no sweetness in the word of God, you are dead men, dead women.

Secondly, If the word be so sweet, then it's no wonder if some persons are so taken with the word of God, they are always reading the word of God, and looking into the word of God, and meditating in it, and why its sweet and delightful to their souls. Those that have Gardens full of sweet flowers, they love to be often looking into their Gardens ; so those that are Godly, how do they find sweetness in the word of God ? In every promise, in every truth, in all the providences and experiences of the Saints, they find a great deal of sweetness therein.

Thirdly, If the word of God be so sweet, then praise and bless the Lord for the sweetness of his word, that he hath given you out such a word ; praise him for his sweet invitations, for his sweet promises, for the sweet and heavenly doctrines, for the sweet titles you meet with therein. In the

the 56. *Psal.* you have it three times, *I will praise his word*; praise the word, and praise God who hath given you such a word; such a word that is so sweet, that is so precious, have you not found the sweetness of it in your affliction, in your temptations, in your darkness, in your desertions; O praise the Lord for his sweet word, and let God have the glory of it.

Fourthly, If the word of God be sweet, and sweeter than Honey, and the Honey-comb, then surely they do ill that cast off the word of God, and cast off his Ordinances, and leave off the things that are good. Many in these dayes they cast off Ordinances, and lay aside the word of God, and are altogether for the light within, and nothing but for the light within; but it is to be feared that their light is but darkness, for the light of the Scripture will never direct men to cast off it self; The word of God is to be a light unto our feet, and a lamp unto our paths; therefore they do ill who cast off the word of God that is sweeter than Honey, and the Honey-comb, and that lay aside the Commands of God, and the Ordinances of God.

But they will say, we lay aside the Honey-comb, and we take the Honey.

For answer to that, look into the 5. *Cant.* 1. *I am come into my garden, &c. I have eaten my Honey-comb with my Honey.* The Church would eat the Honey-comb with the Honey, she would have the Ordinances, and the sweetness through the Ordinances, by the Ordinances: The Ordinances are the Honey-comb, and the sweetness that God conveys through them is the Honey.

Fifthly,

Fifthly, If the word be sweeter than Honey, and the Honey-comb, then in all your afflictions, and bitter waters you have to drink, sweeten them with this Honey, and this Honey-comb, sweeten them with the word of God : Afflictions are very sour, sad and heavy many times ; but the word of God is Honey to sweeten them, when they came to the waters of *Marah*, and could not drink them they were murmuring, and troubled, and they should perish for want of water, but *Moses* takes a bough and throws in and sweetens the waters, so that they could drink them, and were revived and refreshed. So if men and women would but sweeten their afflictions with the word of God, they would go down very sweetly : The steps of a good man (saith the Psalmist) are ordered by the Lord, and he delighteth in his way, though he fall, he shall not utterly be cast down : what though you fall into afflictions, you shall not utterly be cast down, for the Lord upholdeth him with his hand : and *James 1. 12.* *Blessed is the man that endureth Temptations ; that is afflictions : for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.* who would now be troubled at temptations and afflictions, when a blessedness is fixed to them. *Blessed is the man that endureth Temptations, &c.* You shall have a crown of life for your temptations, what if they take away life ? you shall have another life, and a crown of life ; so that we should sweeten our afflictions with the consolations of the word, *2 Cor. 4. 17.* *The outward man decays, but the inward man is renewed daily ; and saith he, our light affliction, which is but for a moment,*
worketh

worketh for us a far more exceeding and eternal weight of Glory. Here's light affliction, here's weighty glory, here's glory opposed to affliction, here's weight opposed to light, here's eternal opposed to momentary, and here's exceeding above all that. How sweet would this be in our afflictions if we did lay it to heart, and receive in these truths to sweeten our afflictions.

Sixthly, If the word of God be sweeter than Honey, and the Honey-comb: Then esteem the word of God very highly, dont think meanly of the word of God, *Phil. 3. 8.* Paul did esteem the knowledge of Christ above all knowledge in the world, the excellency of the knowledge of the Lord Jesus Christ; that is, the knowledge of the Gospel, and the knowledge of the word: There's an excellency in it beyond all knowledge, all Histories, and all Arts and Sciences whatsoever; there is not that excellency in them as in the word of God, therefore esteem it highly, *Psal. 84. 10.* A day in thy courts, is better than a thousand: In the courts of God. There was the word of God preached and held forth, and read, and interpreted, and therefore a day there is worth a thousand dayes elsewhere.

Seventhly, If the word of God be so sweet, sweeter than the Honey and the Honey-comb, then feed much upon the word of God; in the 24. *Prov. 13.* saith Solomon to his Son, *My Son, eat thou Honey because it is good.* So let me say to you, Eat this Honey because it is good; Honey hath three great properties. Honey doth cleanse, it doth preserve, and honey doth please. Eat this spiritual Honey, 'twill please your spiritual souls and

and appetites, it will preserve you from all evil, it will cleanse you from all your pollutions. *David* loved to be in the courts of God, and to be feeding upon this Honey continually, and to be satisfied with it, *Psal. 65. 4. We shall be satisfied with the goodness of thy house*; it will satisfie me in point of cleansing, in point of preserving, in point of pleasing; I am never better pleased, nor safer, nor in a purer condition, then when I am under thy word; feed much upon this: others feed upon Acorns, and upon the Wind, and Ashes (and the like) but Saints feed upon Honey; the Honey of Gods word, the Honey that will do your souls good to eat, it will sweeten all of your afflictions.

Eighthly, Lastly, if the word be sweeter than Honey and the Honey-comb, then try whether it be so to you or no: Try whether you have found the word to be sweet to you; sweet as Honey, and as the Honey comb. Honey will sweeten other things, so if the word have been Honey to you, it will sweeten you; it sweetens men and women, it sweetens their spirits; men have harsh, sour, and bitter spirits of themselves; but if the word have been Honey to them, it hath sweetned their spirits, and calm'd and meekned their spirits, *Eph. 4. 31, 32. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; put away all of this nature, this is sour leaven; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you*: Have you found the word to be Honey to you, to sweeten your spirits, and make them peaceable, and plyable to the will

of God ; it's an argument that you have tasted the sweetness that is in the word of God; and so in the 4. Cant. 11. where it's said, *Thy lips, O my Spouse, drop as the Honey-comb* : That is, her words and expressions were sweet, a Law of kindness was in her lips; so if the word of God have been sweet to us, there will be sweetness and meekness of spirit in us, therefore try whether the word have been Honey unto you.

Thus you see, that the Statutes, and Law of the Lord, they are more to be desired than Gold; yea, than much fine Gold; sweeter also than Honey, and the Honey-comb : And the Lord make them sweet to every one of your Souls.

Against



Against Love of the World :

1 Joh. 2. 15. *Love not the World, neither the things
that are in the World.*

Iohn was the beloved Disciple of Christ, and he writes this Epistle unto those that were dear unto Christ, and his great scope is to confirm them in the faith of Christ, and to put them on to holiness and love, as may appear in the 23. v. of the third Chapter. *This is his Commandment (saith he) that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us Commandments.* And in the second Chapter, he lay'd down a remedy against the infirmities of weak Christians, in the first and second verses, that if any sinned, they had an Advocate with the Father, Jesus Christ the Righteous. And lest that should be abused, and men take liberty to sin, seeing there was such a remedy, he puts them upon keeping the Commandments of the Lord, in the 3, 4, 5, 6. verses; that if they have any benefit by Christ, they will love Christ; and if they love Christ, they will keep the commands of Christ, and walk as Christ walked. And in the 7, 8, 9, 10, 11. verses, he puts them on to love, shewing that it is a new Commandment, and an old Commandment, in divers respects. And then he comes and speaks in particular unto little Children,

dren, verse 12. and to young men in the 13 verse, and to fathers in the 14 verse; and tells them in the Text, that they must not love the world, neither the things that are in the world, for this is a great impediment both to holiness of life, and love one to another. The words will afford us two observations.

Obs. The first is, that there is a proness even in Saints, to love the world. There would not be a prohibition against it, unless there were a proness in us to it. Even Christians and Believers are too apt and prone to love the world, and the things of the world. There is a great suitableness between the world, and our corrupt hearts and natures, Pleasures, Profits, Honours, and things of that nature, do suit with our fancies, and suit with our affections, dispositions, and inclinations; and therefore he saith, Love not the world: but this I shall not stand upon.

Obs. The second observation, which I shall insist upon is this; That those that are in a state of Grace, be they little Children, or be they young Men, or be they Fathers, they are not to love the world. *Love not the World, nor the things that are in the world.*

Now here I must shew you, what is meant by the World.

2. What it is to love the World.

3. Some reasons why we should not love the World.

4. Answer a question or two.

For the first, what is meant by the World.

By *world* in the first place, is meant the visible Heavens and Earth, with all the creatures in them,

as they came out of the hand of God, *Gen. 1. 1.* In the beginning God created the Heavens and the Earth; and afterwards he tells you of particulars that were created, *Job. 1. 3.* It's said, *By him all things were made*, and verse 10. *he was in the world, and the world was made by him.* The world, and all things were made by Christ; God imployed Christ in making of the world, and the things of the world. So that all the visible things in this world, are the workmanship of God and Christ, and are understood by the word *World*.

Secondly, By *world*, is meant the customs, and manners, the worship, and fashions of the world. *Rom. 12. 2.* *Be not conformed to the world, but be transformed*; that is, be not conformed to the customs and manners of the world, to the worship of the world, and fashions of the world. So *world* is used there. And in the *2 Col. 20.* *Wherefore if ye be dead with Christ from the Rudiments of the world, why as though living in the world are ye subject to Ordinances, after the Commandments and Doctrines of men.* By *world* is understood the Rudiments of men, the Ordinances of men, the worship of men, and wayes of men in the worship of God: So that *world* doth imply the customs, fashions, manners, and worship of the world; and in the *Galatians*, they are called weak and beggerly Elements, the traditions and inventions of men.

Thirdly, By *World* is meant the pomp and splendor of the world, the glory and greatness of the world, whether in men, or other creatures; as the excellencies and gifts of Men, the profits and pleasures of the World, which Satan makes use of to further his Kingdom and Interest, and

to hinder the Kingdom and Interest of Christ. So in Gal. 6. 14. saith Paul there, God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. I am crucified unto the pomp, and glory, and splendor of the world, and all that's goodly in the world, and the world is crucified unto me; it's a dead thing unto me, and I am a dead thing unto it. Demas embraced the world, the things, the pleasures, the profits, the honours, the comforts, the contents of the world; So then, love not the world. Dont love the creatures of the world, the customs and fashions of the world, the splendor, and pomp, and glory of the world; the worship of the world. These are all understood here.

Now what is it to love the world?

First, To love the world, is highly to esteem of the world, to have the world in a high account; For Christ saith, *The things that are of high account with men, are abomination with God.* When we have the world, and the things of it in high esteem, and in high account, this is to Love the world. As those in the 14. Luk. when they were invited to the great Feast, they had their Farms, their Oxen, their Wives, the things of the world, in higher account than the things of Christ. When these are highly esteemed we are said to love the world. Many men would think themselves made if they had the world, I were happy if I had such an Estate, such Honours, such Greatness, I were made. In the 144. Psal. from the 12. verse to the end, *That our Sons may be as plants grown up in their youth; that our Daughters may be as corner stones*
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polished after the similitude of a Palace : That our Garners may be full, affording all manner of store ; that our Sheep may bring forth thousands, and ten thousands in our streets : That our Oxen may be strong to labour, that there be no breaking in, nor going out ; that there be no complaining in our streets. Happy is that people that is in such a case. David speaks in the person of the men of the world ; They are happy men who have all prosperous and successful. But he corrects it, *Happy is that people whose God is the Lord.* Jonas highly esteemed his Gourd, that perished in a night. The Jews highly esteemed their Temple ; so that we are said to love the world, when we set a high value and estimation upon the things of the world.

Secondly, We love the world, when we have our thoughts much upon the world, what any persons love, that their thoughts are much upon. *O how I love thy Law* (saith David) *it is my meditation all the day.* What we love, our meditations are most upon : Now when our thoughts are most upon the world, we love the world and the things of it ; 'tis in our thoughts early and late. Men are full of the thoughts of the world, the pleasures, the honours, the profits, the contents, the delights of the world ; their thoughts are taken up with them. *James 4. 13.* *Go to now, ye that say, to day or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain.* Their thoughts were much upon the world, buying and selling, and getting of gain, and thus they testified their love unto the world. So in the 49. *Psal. 11.* *Their inward thought is, that their houses shall continue for ever, and their dwelling places*

to all Generations, they call their lands after their own Names. Their inward thoughts: All their thoughts were taken up with these things, and busied about these things, which argued their love of the world, *Phil. 3. 19.* *Earthly minded men*, when mens minds are upon the earth, and the things of the world, they love the earth, and they love the world; they are Inhabitants of the earth, they are of the earth; and that's a second thing wherein the love of the world consists, to have our thoughts taken up with the world, and minding the world, and carried towards the world.

Thirdly, Men are said to love the world, when their desires are after the world: what men and women love, they desire much; their desires are strong that way, and run after those things. Love is a desire of union too, or with the thing loved. They are carried unto the thing: you know what's said in the Commandments, *Thou shalt not covet thy Neighbours House, Thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.* When there is a covetous desire in the soul, that shews the soul is in love with the thing, O how the desires of men are carried after the things of the world, strongly affecting the things of the world.

Fourthly, The love of the world is in this, in setting the heart upon the things of the world; when the heart is settled upon things, *Psal. 62. 10.* *If riches increase, set not your hearts upon them.* Many set their hearts upon the things of the world, *Hos. 4. 17.* *Ephraim is joyned to Idols; his heart is set upon his Idols, when the heart is*

set upon things, there's loving of them; you know what *Samuel* said to *Saul*; *Set not thine heart upon thy Fathers Affes*. Mens hearts are set upon their goods, and their cattel, and their corn, and wine, and oyl, and their pleasures and profits, and those things that the world holds out.

Col. 3. 2. Set your affections upon things above, and not upon the things on the earth. Men set and settle their affections upon the things of the earth, one thing or other here below steals away the hearts, and the hearts are taken up with them, and so they love them. In the 24. *Matth. 38. As in the dazes that were before the flood, they were eating and drinking, marrying and giving in marriage.* Their affections were set upon those things. When the affection is set upon any thing, we love the thing.

Fifthly, We are said to love the world, when we imploy the chiefest, or most of our strength, in, and upon, and about the things of the world; when our chiefest strength is imployed about them, our time and strength goes out most that way. In the 6. *Job. 27. Labour not for the meat which perisheth, saith Christ, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. &c. Labour not* when our chief labour is about meat that perishes, and upon these things, we love them. When the bent of the soul is that way, when men rise early, and lye down late, and spend their time that way. In the 13. *Rom. Make no provision for the flesh, to fulfil the lust thereof.* When we make provision for the flesh, and the lusts thereof, to fulfil them, to gratifie them, and satisfy them, 'tis an Argument that we love.

love the world: men follow it with eagerness, their time and strength are improved that way.

Sixthly, We are said to love the world, when as we do watch all opportunities and occasions to get the things of the world; to buy cheap, and sell dear; to get great estates, and houses, and lands, and things of that nature. *The Children of this world (saith Christ) are wiser in their Generation than the Children of light.* The Children of the world are wise in their generation to get all advantages whereby to raise themselves. In the 8. *Amos 4. Hear this, O ye that swallow up the needy, even to make the poor of the Land to fail.* They do watch advantages even to swallow up the needy, to make a prey of the needy, and to have their labour for a song, and for nothing. They swallow up the needy, and make the poor of the Land to fail: They are like unto the Eagle, or unto the Kite, that sores aloft, and looks downward to seize upon the prey; the heart ranges and roves abroad after something or other in the world to settle upon. In the 12. *Luke 29. See ye not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. Be not like Meteors in the air, that hover there, and then fall upon the earth; so many are like Meteors in the air, hovering about, and at last they fall upon the earth.*

Some do say, if I had gotten such an estate, then I would take my ease, and be at rest; as in the 18. *Prov. 10, 11. saith the wise man there, The rich mans wealth is his strong City, and as a high wall in his own conceit.* A rich man when he hath gotten wealth, he will settle upon it, it's his

strong City, he will rest there, it's as a high wall in his own conceit; 'tis a wall to defend him against all his enemies, and all injuries and wrongs. So then, we love the world when we watch advantages, and hover over the things of the world, to get something to rest upon, and confide in, and trust in, and secure our selves by.

Seventhly, We love the world when we can endure great hardships for it, and the things of it: That which we love, we will endure any thing to accomplish it. *Jacob* he loves *Rachel*; and he will endure cold and heat, Winter and Summer to accomplish his desires. So when men can endure great difficulties, and run through great dangers, and venture upon any thing to get the world, they do love the world. It's said of *Souldiers*, they will venture their limbs and lives for eight pence a day. And those that are *Duellers* will venture their souls for their credit; 'tis not their credit, their honour, to put up an injury, or a wrong, but they must venture the hazard of their lives and souls to maintain their credit and honour. In *Psal.* 107. 23, 24, 25, 26, 27. you may see how men endure the dangers and the storms at Sea: They that go down to the Sea in Ships, and do business in great waters, they see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the Heaven, they go down again to the depths, their soul is melted because of trouble. They endure trouble even that melts their very souls. They reel toa and fro, and stagger like a Drunken man, and are at their wits end. Men will endure any thing at Sea to get the wealth of the

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the world, which argues the love of the world: All the difficulties that they meet with, will not quench their love; though they meet with storms and waves, and dangers, yet it doth not quench their love to the world; they are not weary of any thing so they may get the world. But as for the things of God, and of the Soul, the Gospel, and the Sabbath, how soon are men weary of these, *Amos 8. 5. Hear this, ye that swallow up the needy; you say, when will the new Moon be gone, that we may sell Corn, and the Sabbath that we may set forth wheat, making the Ephah small, and the Shekel great and falsifie the ballances by deceit.* They are not weary of the world, but soon weary of the new Moon, and weary of the Sabbaths, and of the Ordinances of God. Men can endure any difficulties and dangers to get estates, but will hardly endure any thing to get Heaven, and Grace, and Interest in Christ.

Eighthly, Men love the world, when they savour much, or most of the world. When they savour most of the world in their discourses, and the things of the world, they are of the world. Christ tells you, out of the abundance of the heart the tongue speaks. When the world's in the heart, the heart loves it: Now it's an argument the world's in the heart when mens discourses are of the world, and savour most of the world. In *Job. 3. 31. saith the Lord Christ, he that cometh from above, is above all, he that is of the earth, is earthly, and speaketh of the earth.* He that is of the earth, is earthly: when men are of the earth, worldly, and love the world; they are earthly, and speak of the earth, and savour the things of the

earth. How savory are discourses of gain, and pleasures, and honours to them. In *Joh. 8. 23.* *And he said unto them, ye are from beneath, I am from above; ye are of this world, I am not of this world.* Christ was not of the world, and he was speaking of heaven and heavenly things, and the things that concern the eternal good of mens souls; but they were of the earth, and spake of the earth. He speaks of the Scribes and Pharises, how they did love the applause of men, and vain glory, and sought high places, and upper rooms, and things of that nature. They were of the earth, and therefore savoured the things of the earth, and spake of them; but Christ he was of heaven, and spake of heavenly things. They were minding of their Cummin, and Annise, and Mint, and Tythes, and neglected the weighty things of the Law; their hearts were upon those things, *1 Joh. 4. 5.* saith he, they are of the world, therefore speak they of the world, and the world heard them: Men that are of the world, that love the world, they speak of the world, and men love to hear them speak of the world: And when any speak of heavenly things, how unwelcome and unsavory are they? *1 Cor. 2. 14.* *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* They do not perceive the things of God, nor receive the things of God, they are spiritual and unwelcome unto them. Therefore in the *8. Rom. 5, 6.* saith the Apostle. *They that are after the flesh, do savour the things of the flesh; they savour them, relish them, and delight in them; but they that are after the Spi-*

vis, do savour the things of the Spirit: and in Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy day, and call the Sabbath a delight, The Holy of the Lord, Honourable, and shalt honour him, not doing thine own wayes, nor finding thine own pleasures, nor speaking thine own words. God accounts that man a gracious man, a heavenly man, a good man, that turns his foot away from the Sabbath, from finding his own pleasure, and doing his own will, and calls the Sabbath a delight, and honourable, and doth not his own work and will, nor speaks his own words. Now our own words, are the words of the world, the words of the flesh. It's an Argument a man is not of the world, when he favours the things of God, and turns away his feet from the Sabbath, from doing his pleasure on Gods Holy day, &c. But when a man relishes, and savors the world and the things of it, in his discourses, this shews we are glewed to the world, and love the world.

Ninthly, A man loves the world, when he doth mourn and lament for the things of the world being taken from him. That which we love, we mourn when we lose it; when men mourn exceedingly for a child, it's an argument they lov'd their child; so when men mourn and are afflicted for the loss of Estate, Names, Friends, and Relations; it's an argument they loved the world. Rachel weeps, and refuses to be comforted, why her Children are not. Many, how greatly are they afflicted when they lose some outward things, credit, profit, honours, pleasures, estates, and relations: how they mourn and are discontented, and hang down the head, and will not
be

be comforted. They love the world, and the things of the world.

Tenthly, Lastly, we are said to love the world, when men are resolved to be rich, and will have the world one way or other; they will have the world by hook or by crook (as we use to say) 1 Tim. 6. 9. They that *will* be rich: They are resolved to be rich, and to have the world whatsoever comes of it. These men love the world indeed. Thus then you see what the world is, and what it is to love the world.

The next thing is, why we should not love the world, nor the things of the world?

First, Those that are in a state of grace, be they Babes, little Children, young men, or Fathers, they should not love the world, because they are called out of the world, called off from the world. They are called to another state, to a state of grace; and now their love should run out to grace, and the things of another world, which they are called unto: They are called to be Heirs with Christ, and that of Heaven, Glory, and Happiness, and therefore they should not love the world.

Secondly, They should not love the world because it will put them upon things that are unreasonable: which will be seen in two or three particulars.

First, 'Twill put you upon things that are but probable, and make you leave things that are certain. Now this is unreasonable, to be taken off from things that are certain, and to be put upon things that are but probable. It is but probable for any man in this world to get the world; now

to follow hard after that which is but probable whether we shall get it or no, *Hag. 1. 6. 9.* saith the Prophet, *ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloath yon, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes,* and *v. 9.* *Ye looked for much, and loe it came to little; and when ye brought it home, I did blow upon it.* It is a hazzard, a venture to get the things of this world; men may take a great deal of pains, and pursue these things eagerly, and yet come short of them. The greatest part of men dye in their expectations; they look to get these things, and do not get them; nay, those that labour most, do usually attain least. And therefore as the wise man saith, *Eccles. 9. 11.* *I returned and saw under the Sun, that the race is not to the Swift: who should get the race but the swift? it's most probable that the swift should get the Race; But the Race is not to the swift, nor the Battel to the strong,* neither yet bread to the wise, wise men dont get bread, nor understanding men get riches; nor get favour to men of skill, but time and chance happeneth to them all; 'tis uncertain whether they shall get these things or no. The World and the Devils promises are seldom made good, but now for other things they are certain, and therefore it puts men upon unreasonable things, to leave certain things for improbable things: God's promises are certain, God will not fail men that take pains for true Wisdom and understanding; Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you. First, seek these things for they are certain.

Secondly,

Secondly, Suppose we do get the world with our endeavours, yet we cannot keep them without fear of losing them, *Prov. 23. 4, 5. Wilt thou set thine Eyes upon that which is not, for riches certainly make themselves wings, they flee away as an Eagle towards Heaven.* Wilt thou set thine Eyes upon that which is not, which is not considerable, which is not long to continue, *Riches certainly makes themselves wings, others need not make them wings. And they flee away as an Eagle towards Heaven, Prov. 27. 1. Boast not thyself of to morrow, for thou knowest not what a day may bring forth.* To morrow may be a great storm, and may blow down the house; a great Tempest, and the Ship be overturned, or driven upon an Anchor, and all the goods be lost; to morrow may be a fire in thine house, therefore wilt thou set thine Eyes upon that which is not. But if we get grace, that will continue with us; if we get peace and joy, none can take them from us; if we get interest in Christ, none can pluck us out of his hand.

Thirdly, Suppose we do get them, and we can keep them, yet they will not satisfie our souls; and therefore to be put upon that which will not satisfie, and let go that which will satisfie the soul, is unreasonable, *Eccles. 5. 10. He that loveth Silver shall not be satisfied therewith.* If we love the world, the honours, the pleasures, or any thing in the world, we shall not be satisfied with it; for every creature hath a cranny in it; yea, there is a curse goes along with it. In the *6. Mich. 14, 15. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee.* Thou shalt be cast down, though thou gettest never so much;

And

And that which thou deliverest will I give up to the Sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the Olives, but thou shalt not anoint thee with oyl; and sweet wine, but shalt not drink wine. There's a vacuum in all creatures, every creature hath but dry breasts, it will not yield that which we expect and look for at it: There is not that in Riches, and Honours, or Trades, or Health, or Wives, or Children, or Estates, which men expect. *Haman* had great honour, and greatness in the world, as much as a man could desire; yet he wants *Mordecai's* cruse, and that doth sower all unto him: There is vanity and vexation in all estates and conditions: *Solomon* hath written that Inscription upon all things here in the world, Vanity of vanities, all is vanity and vexation of spirit. Therefore to love the world and the things of it, puts us upon unreasonable things: But now the things of God are better than the things of the world.

Fourthly, it puts us upon the worst things: all the things in the world are perishing things, but the things of God are durable things: These things are but *Dogs meat* as *Paul* calls them; but the things of God, and of Heaven, and of the Kingdom, they are excellent things: There's an excellency in grace, there's an excellency in the knowledge of Christ; now we let these things go, and choose the other: that's unreasonable.

Thirdly, We should not love the world, because it's scandalous to the wayes and things of God: when professors are as the men of the world, it is a scandal unto the wayes of God. To love it, and the things of it; so that nothing ap-
pears

pears but a profession of Religion, *2 Tim. 3. 5. Having a form of Godliness but denying the power.* Who are those that have a form of Godliness but deny the power? Covetous men, lovers of pleasures more than lovers of God. Now this brings a great scandal upon the wayes of God, that men of the world say, these Professors are as covetous as any, love the world as much as any, and early up, and down late, and as greedy after the things of the world as any others whatsoever; what's in their Religion? so that hereby Religion suffers. The Spies brought up an ill report upon the Land of *Canaan*; So these bring up an ill report upon God and his Ordinances, upon the Milk and Honey that is in that Land indeed. They are ready to say, such and such are great professors, and make a noise in the world, but Silver comes from them as a joynt from the body, as blood from their veins; they are so hard, that there's nothing to be gotten from them. In *Matth. 23. 7. Woe be to the world because of offences*: And one of the great offences that comes, is from Professors, because they love the world so much.

Fourthly, As it is scandalous, so it is idolatrous, when men love the world, they make an Idol of the world. The world hath their hearts, their heart is glewed to the world. *Eph. 5. 5. Nor covetous man, who is an Idolater*; and in the 3d. *Collos.* he tells you that covetousness is Idolatry. We cry out of the Papists, that they set up Images and Pictures, and bow to them; and we are greater Idolaters our selves, if we love the world and the things of the world. We set up Idols and Pictures in our hearts; and certainly Idolatry is a great
sin,

sin, and an Idolater is a grievous sinner. We would be loath to have that imputation fastened upon us to be Idolaters, and yet if we love the world we are Idolaters, and live in Idolatry.

Fifthly, It's a dangerous thing to love the world : A man that loves the world, whose bent is that way, is in danger of two or three things.

1. A man that loves the world, by little and little grows a stranger to God; a stranger to Christ; we cannot at once have our eyes upon Heaven and upon Earth too. When we are between two men, or two mountains, the nearer we draw to one, the further we go off from the other; So the further we go off from God, the more we love the world. When men do love the Cistern, they leave the Fountain; all the creatures they are but Cisterns, and when our hearts run out to these, then we leave God who is the Fountain.

2. Another evil is, that we grow acquainted with the worlds wayes, and the wayes of worldlings : we grow acquainted with their shifts, and their over-reachings, and their plots and designs and customs, and many times with their oaths and wicked courses, and we are defiled and hardened thereby.

3. We expose our selves to divers Temptations and Snares which are hurtful : Those that will be rich, fall into a snare, and into a temptation, and many hurtful lusts; 'tis a thousand to one, if we dont lose a good Conscience thereby. Nay, we are in danger of losing our very souls by loving the world and the things of the world.

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In the 19. *Matth. 23.* Then said Jesus unto his Disciples, verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven : What a danger is that man in that loves the world and the things of the world ? in danger of losing Heaven, of losing his soul ; what will it profit a man to win the world, and lose his soul ? And he that loves the world, he is labouring to get the world, and be great in the world, and so to hazzard his soul : 'Tis dangerous to love the world.

Sixthly, We should not love the world, because it puts us upon impossibilities, *Matth. 6. 24.* No man can serve two Masters ; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. The Lord Jesus Christ tells you, 'tis an impossibility to serve God and Mammon : every man saith, I will serve God, and love God, I were not worthy to live else ; but if we love the world, we dont serve God and love God ; we cannot serve God and Mammon. Mammon is Riches ; 'tis an impossible thing, and therefore the Lord Christ when he was tempted by the Devil, *Matth. 4. 10.* saith he, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. I cannot hearken to thy Temptations to imbrace the world ; no, 'tis impossible, him Onely shalt thou serve ; God Onely is to be served, and we cannot serve two Masters ; whosoever loves the world, hath two Masters to serve, God and the world, and 'tis impossible to serve them both.

Seventhly, We should not love the world, because hereby we make God our enemy : 'Twas

a sad thing when God said to Jer. Behold I am against thee, I am thy enemy; to have the great God, the Lord of Hosts, the Lord of Sabbaths, the Lord of Heaven and Earth to be our Enemy, O dreadful; *whosoever loves the world, is the enemy of God*; in 4. James 4. *Ye Adulterers and Adulteresses, know ye not that the friendship of the world, is enmity with God*: That's more than an Enemy: *Enmity to God. Whosoever therefore will be a friend of the world, is the Enemy of God*. Would you be enemies to God? Love the World. If you would not be enemies to God, dont love the world. Better have all the world our enemy, than God our enemy; all the world to be against us, than God to be against us. And in Psal. 10. It's said, *The covetous whom God abhors*. A man of a covetous heart, and covetous affections, is greedy of the world, and loves the world, God abhors him. To have God our enemy, is sad; what will become of that man or woman that hath God for their enemy. The love of the world doth make God our enemy.

Eighthly, We should not love the world, because it makes us expensive of time, which is better than the world. Would any man lay out Gold and Silver for Straws, and Stubble, and Chips, and Butterflies, and such things as these? Those that love the world are at greater expences than the world is worth; and they give that for the world which is better than the world. The best things of the world, are the riches, and honours, and pleasures, and preferments, and learning, and gifts; but now our souls are better than all these, better than the whole world. *What*

Shall a man give in exchange for his soul? all the world is not worth one soul; one soul is worth a Million of worlds. Now to lay out our time, strength, understandings, and souls about the world and the things of the world, what expences are we at? we give too much for the world; the world is not worthy of our affections, understandings, strengths, hearts; therefore see what the Prophet saith, in Isa. 55. 2. he comes there with a vehement expostulation; wherefore do you spend money for that which is not bread? 'Tis not bread, when you get it. It's not any thing will satisfie or advantage your souls: And you labour for that which satisfieth not. So that we are at too great cost, and too great expences, when we love the world, and labour to get the world, and buy it at so dear a rate.

Ninthly, We should not love the world, because it imbaseth the understanding, that most noble faculty of the soul. The world doth imbase our understandings, and imbase our spirits; our understanding was made and given us for God, and for heavenly things, that we might have Communion with God by virtue of our understanding, and reason, and apprehension, and fall in with God. Now if the Body be for God, as in 1 Cor. 6. 13. much more the soul, and the understanding is for God, and for heavenly things; and not for the Earth, and earthly things. Now the world doth imbase our understandings, for what is the world? it's a meer dirty thing, Rom. 8. 20, 22. You shall see that the world is subject to corruption, subject to vanity; the world is in bondage to corruption, and the world lyes in wicked-

wickedness. 1 Job. 5. 19. It lyes like a piece of Carrion in a Ditch; it lyes *en t'w' towne*, in the wicked one, in the Devil. And what can the world contribute to your understanding now to do you good? No, it imbase the understanding, and makes the soul earthly, drossy, muddy, and miery. Now will you imbase a noble Soul to a dirty World? in Dan. 2. There is mention made of a great Image, and what was the best of that Image? the Feet are Clay, and the Legs are Iron, and the Thighs are Brass, and the Belly is Silver, and the Head is Gold; the best is but Gold and Silver, and they are rusty things, perishing things, and these do imbase a noble Heroical Soul to be bowed down to these things; for the Soul becomes that which it loves; if it loves the earth, it is an earthly soul.

Tenthly, The world it is of a damning nature, and therefore we should not love it. The world doth not onely indanger us, but it drowns the soul in perdition. 1 Tim. 6. 9. *They that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* The soul is drown'd in perdition; who-soever is a lover of the world, is a child of the world, and so is a Son of perdition. It's said of the man of sin, he is a Son of perdition; the world doth make men leave Christ; in the 19. *Matth. 22.* There's a young man comes to Christ; Master, what shall I do to inherit eternal life, keep the Commandments, saith Christ. He saith unto him, which? Jesus said, *Thou shalt do no Murder, Thou shalt not commit Adultery, &c.* The young man saith unto him, all these things

have I kept from my youth up; what lack I yet; Jesus saith unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor; (and thou shalt have treasure in Heaven) and come and follow me; but he leaves Christ, he went away sorrowful, saith the Text; why, he had great Possessions. So the Scribes and Pharises, they leave Christ for their Credit, *Job. 12. 42, 43.* So in the 8. *Matth. 34.* The *Gadarens* desire Christ to be gone out of their Countrey, they would have none of Christ; but they loved their Swine which were drown'd in the Sea, and the world drown'd them in perdition.

Eleventhly, The world is a great enemy to growth in grace, and Communion with God; for the world and the things of it divert the heart from spiritual things. *Martha* is cumbred about many things, and diverted from Christ, and hearing of him. So in *Matth. 13. 22.* He also (saith Christ) *that receiveth seed among the Thornes, is he that beareth the word: and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.* So that the love of the world, and the things of the world, are a great enemy to growing in grace, and to Communion with God. It makes men to leave the best things, and most excellent things, even Grace it self, and God himself, and Communion with God. A worldly heart hath little or no Communion with God. If a Woman fall in love with another, and commit folly with another, her Husband cares not for Communion with her; so is it here, *ye Adulterers and Adulteresses, know ye not that the friendship of the world is enmity with God; whosoever therefore will*

be a friend of the world, is the enemy of God. *Pfal. 73. 27.* They went a whoring from under God. Men go a whoring from God when they love the world, and doo upon the world, and the things of it. Now what an enemy is the world to growth in grace, and Communion with God.

Twelfthly, The world is the Devils Instrument whereby he ensnares men and women, and leads them captive at his pleasure; he is called the God of the world, and he takes men with the world. The world is his grand Instrument to take men and women. In *Matth. 4. 8, 9.* he thought to catch Christ with the glory of the world, The Devil taketh him up into an exceeding high mountain, and sheweth him all the Kingdoms of the World, and the glory of them. Here was his last bait whereby he thought to catch Christ; And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. He thought to catch Christ with it, but the Lord Christ was too hard for him; but 'tis his Instrument whereby he catches men and women. Thus he caught Eve by the fruit of the Garden; thus he caught David by Bathsheba; and thus he caught Achan by a Wedge of Gold, and a Babilonish Garment: And thus he catches men and women, some by Wine, some by Women, some by Kingdoms, and he leads them captive when he hath taken them, by some bait or other of the world; something or other he presents suitable to the eye, to the taste, to the fancy, or to their opinion: he presents something or other suitable, by which he leads them Captive at his will.

13. Lastly, We should not love the world, because it is that which causes men to erre and go astray from the truth, and from the wayes of God, and leads them to Apostacy in the end: 1 Tim. 6. 10. *The Love of money is the root of all evil; which while some coveted after, they have erred from the faith.* Mark, they have erred from the faith, if we love the world, we will let the faith go, and truth go, and the wayes of God go, and so we make way for Apostacy: what was it caused *Spir* to renounce the faith (whose story you have heard of, and is among you) it was the love of the world, of his credit and esteem, and outward engagements that he had, These made him to renounce the faith. And so *Demas*, 2 Tim. 4. 10. *Demas hath forsaken me, faith Paul, and embrac'd the present world.* What forsake Paul that great Apostle, brought up at the feet of *Gamaliel*, a man wrapt up into the third Heavens, a man of that note that Paul was, to forsake him for the present world? yet *Demas* did it; the Love of the world drew him off from Paul and his Doctrine, and Church, State, and wayes; the Devil by that means drew him away. So then you see the reasons why we should not love the world, nor the things of the world. But now a Question or two comes to be answered.

Qⁿ. What must we then quite cast off the world, and have nothing to do with the world?

An^r. I answer, not so neither; 'tis not said here, we may not have the world; but we must not love the world: We may have to do with the world. I shall answer this question in three or four things. First,

First, We may study the world, make it a part of our study; we may study the works of God in the world, they are honourable, sought out of all them that have pleasure therein; we may study the world, for the world will teach us many good lessons.

First, We may study the world, and come to the knowledge of the invisible things of God by these visible things, *Rom. 1. 20. For the invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that they are without excuse.* We may come to know there is an eternal God, an Omnipotent God, by these visible things; and in the 12. *Job. 7. 8. Ask now the Beasts and they shall teach thee, and the fowls of the Air and they shall tell thee, or speak to the Earth and it shall teach thee, and the Fishes of the Sea shall declare unto thee.* These will teach us something; the Beasts, and the Fowls, and the Earth, and the Fishes will teach us the invisible things of God, and instruct us in those things may do us good. There's something to be learned from these, therefore we may study these; God's power, wisdom, goodness, mercy, are all learned by the creatures.

Secondly, The creatures do teach us prudence, and providence. Go to the Ant thou Sluggard, he layes up in Summer against Winter.

Thirdly, The creatures will teach us to do the will of God, *Psal. 119. 91. They Continue to this day according to thy Ordinances, for all are thy Servants.* They all serve thee: The Sun, and Moon, and Stars, they all serve the Lord, and

the Winds do serve the Lord, *Psal. 148. 8. Stor- my winds fulfil his Word.* The very winds do fulfill the word of God, and obey his voice, and do what he commands them to do. They teach us therefore to do the will of God; shall the waves, and winds, and all the creatures obey the Lord, and shall not man obey the Lord for whom all these were made.

Fourthly, They teach us to wait upon God; *145. Psal. 15. The eyes of all wait upon thee;* that thou mayest give them their meat in due season; the fowls of the heaven wait upon God; the very *Leviathan* in the Sea waits upon God for its meat in due season. And what shall we be carking and caring about what shall we eat, and what shall we drink, and wherewith shall we be clothed: who feeds the *Wild fowl* in the air? the Lord feeds them; and therefore they teach us to wait upon God without carking, and being distracted, and depending.

Fifthly, The creatures do teach us to expect glorious liberty from the hand of God, *Rom. 8. 14. 21. The earnest expectation of the creature, waiteth for the manifestation of the Sons of God;* and *v. 21. They wait to be delivered into the glorious liberty of the Children of God:* there is a glorious liberty for the Children of God to come to: they may be in bondage, and are at this day; but there is a liberty, and a glorious liberty; and shall not we wait for it, when the whole creation waits for it.

Sixthly, Lastly, The creature teaches us to know times and seasons; the Stork, the Crane, and the Swallow they know their times and seasons, and shall not we know times and

seasons. We are therefore to make it a part of our study, to study the world, and the creatures.

Secondly, We may pray for the things of this world; *Prove 30. 8.* Agur prays there, *Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me; you see here he prays for food convenient.* *Su in Luke 11.* Christ teaches us to pray, *Give us day by day, our daily bread;* that is, things needful for this life, needful for my state and condition, and relation that I am in.

Thirdly, We must follow a calling in this world, and use lawful means to obtain the things of the world, *2 Thes. 3. 10. 12.* The Apostle orders there, *If any man work not, neither should he eat.* Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. The Lord commands and orders it so; men are to have a calling, and to follow a calling, and to be diligent in their calling; *1 Cor. 7. 33.* He that is married, let him love his wife as his own self, as the Church loves herself, that she may sanctify herself, to present herself pure to God, as the Church is cleansed by the word of water in the word. He ought to take care, and to please his wife, and provide for his wife and Children, *1 Tim. 5. 8.* He that provides not for his own, and especially for those of his own house, he hath denied the Faith, and is worse than an infidel, and they ought so to labour, as they may have wherewith to relieve others, *Eph. 4. 28.* Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Men ought to have a calling, and follow a calling, and to follow it, that they may not live upon others, and be idle; but have to relieve others,

others, and help others that are impotent, or aged, and sick, and weak, or made poor by the providence of God, *Acts 20. 35. It is more blessed to give than to receive.* Men should labour therefore to have, that so they may give rather than receive.

Fourthly, We may use the world, it's not said here, *use not the world*, but *love not the world*, nor the things of it, *1 Cor. 7. 31.* And they that *use* this world, as not abusing it. Men indeed do abuse the world to gratifie their lusts; and to satisfie the flesh; as in the next verse, *All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world*; we may use the world, but not abuse it.

Q. Now the next question is, when doth a man so use the world, as not to abuse it?

A. I answer, first, a man doth not abuse the world, but use it well and right when he uses all things for that end that God hath made them. Now in *Prov. 16. 4.* you shall see for what end God hath made the world. *He hath made all things for himself*; God hath made all things, and all things in this world for himself, for his own praise, and honour, and glory; and therefore in the *1 Cor. 10. 31. Whether ye eat, or drink, or whatsoever ye do, do all to the Glory of God.* Let God be glorified in your eating, and drinking, in your recreations, in all your actions, in all your sufferings, do all to the glory of God, for God hath made all things for himself, and in *1 Cor. 6. Ye are not your own, ye are bought with a price, glorifie God in your body, and in your spirit, which are Gods,*

When

When you use your understandings, your affections, your speech, your eyes, your hands, your feet; when you use all to the glory of God: *Turn away mine eyes from beholding vanity,* when your feet run the way of Gods Commandments, when you use all for the glory of God, then you dont abuse the world, but use it a right way.

Secondly, When we walk with God in the use of the world, and the things of it, and answer Gods call. It is said of *Enoch*, he walked with God three hundred years; he walked with God in his calling: we are but Stewards, and God calls upon us ever and anon, to do this, and to do that; he calls upon us to give to the poor, we answer Gods call: So when God calls upon us to moun, we moun; when he calls us to Sympathize with those that suffer, we Sympathize; when he calls us to rejoyce, we rejoyce; when we abridge our selves of our liberty at Gods call, now we use the world aright.

Thirdly, We use the world aright, when we use the world and the things of the world to promote spiritual good in our selves or others; *Rom. 8. 28. All things work together for good to them that love God, and are called according to his purpose.* Now when I use the creature to promote my spiritual good, the good of my soul, to get more grace, to further my peace, and comfort, and content, and communion with God, I use the word aright, I use it well. *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* When I use the world so that I make my light to shine by it, and so to shine that men may see

see my good works; when I do good with my estate, that men may glorifie God; now I use my estate aright. When I make friends of unrighteous *Mammon*, that's using the world aright to promote spiritual good. Many use their estates to crush others, and to be revenged; and to have their lusts satisfied; and so they promote the interest of Satan; this now is an ill use of the world, and the things of the world.

Fourthly, Then I use the world aright, when I do use the world on the by, and I mind the things of God, and of my Soul, as my main business: The world is to be minded but on the by; and the things of God, and of the Soul are to be my main business here in the world. Wherefore hath God set me in this world? is it to get riches, and honours, and to have my pleasures; and to gratifie my lusts? No, but to glorifie his name, and to work out thy own salvation; now when I make this my main business, I use the world aright. Therefore saith Christ, *Labour not for the meat that perisheth, but for that meat which endureth to everlasting life; which the Son of man shall give unto you, for him hath God the Father Sealed.* Let that be your main business to get the bread that endureth to everlasting life, to get grace, to work out your salvation, to get assurance, and clear evidences for an eternal good condition; this must be your main scope and business here in the world, but many look at heaven, and the things of God as things by the by, and they look after the world as the main business.

Fifthly, Then I use the world aright, and dont abuse it, when my moderation is known that way,

way, and my affections run out little to the world, when our moderation and affection towards them is such, as if they were not. And this you shall see plain, in the 1 Cor. 7. 29, 30, 31. saith he, *It remaineth, that both they that have wives, be as though they had none. When my moderation, and affection towards a wife, be as though I had none, and they that weep, as though they wept not; you are under great and heavy afflictions, but you weep as if you wept not: And they that rejoyce, as though they rejoyced not. Have you prosperous times, and all things go well? Be as if you rejoyced not, as if there were no such thing; And those that buy, as though they possessed not. Be as if you had no possessions, no houles, no lands, when you have bought and purchas'd them. And they that use this world, as not abusing it.* When our moderation is such towards things, as if they were not, *Phil. 4. Let your moderation be known to all men.*

Sixthly, Lastly, we use the world as not abusing it, when we so use it, that we can give a good and chearful account to God concerning what we have had in the world. God gives some men great portions, and some men less portions; there's none but have something: Now when we use our Gifts, our Estates, our Relations, so that we can give a good account to God; *Come, give account of thy Stewardship*, it will be said e'r long to every man and woman, thou hast had Wife, and Children, and Parents, and Brethren and Sisters, and health, and strength (and the like) come give account of your Stewardship; now when we so use all that we can give a good and chearful account to God, we have not abused the world, but us'd it the right way.

There's

There's a question or two more (before I come to the use and application of the point) which is this.

Q. Are not the creatures of God good, and may we not love them being good, for good is the object of love.

A. To this I answer; first, that the good in the creature is very little, very little compared to spiritual good, or the goodness of God. The good of the creature is very little, and so little that it cannot make us good; but rather doth further our corruptions, and feed our lusts; for all that is in the world (as he saith here.) is the lust of the flesh, the lust of the eye, and the pride of life. The things of the world do feed our lusts, and are stronger to set our corruptions a work, than to further that good is in us; and because the things of the world do divert us from God, or discourage us towards good, or corrupt the good is in us, therefore the Lord hath forbid us to love the world, though there be some good in the world.

But Secondly, I answer, that we may love the world, and the things thereof, as a man loves his tools to carry on some business of concernment; so we may love the world as it may further us in our chief business; if riches will promote the gospel, promote and further our spiritual interest in Christ, our peace, and comfort, and graces; so far we may love the world. And,

Thirdly, We may love the world in subordination to God; so we may love the world, with a subordinate love to God, so it hinders not love to God; so we may love the good that is in the

the world, and in the creature ; otherwise we must not love the world,

Qn. Another question is, whether may a man follow his calling to be rich, and take the calling which will bring in most gain : men are in the world, and have their callings in the world, may not a man follow his calling to be rich, and choose the calling which will be most gainful unto him ? This is a common practice of men, they do follow their callings to be rich, and choose those callings that may be most profitable.

An. But the answer to it is negative, they may not do so, and I shall give you reasons for it ; for,

First, It is a heathenish thing to plead the goodness of a calling, from the gain of a calling ; 'tis a heathenish practice ; in the 19. *Acts. 24, 25.* *A certain man named Demetrius, a Silver-Smith, which made Silver Shrines for Diana, brought no small gain unto the Crafts-men ; whom he brought together with the work-men of like occupation, and said, Sirs, ye know that by this craft we have our wealth, or gain :* The Heathens did plead the goodnes of their calling from the gain that it brought in unto them ; now we should not account a calling good because it's gainful, the very Heathens did so. In the 2 *Pet. 2. 3.* speaking of false Prophets, *Through covetousness shall they which feigned words make Merchandize of you.* Through covetousness : true Prophets are to have their maintenance, and countenance, and to live comfortably ; but the end of their calling is not gain, now the Scripture condemns it, and it was their sin ; they would sell their souls for gain ; they car'd not what became
of

of their souls; so they might have gain and profit thereby.

And when two callings do lye before a man, he is not to choose that calling will bring most gain; but that calling he is most fit for, that God hath fitted him for, and given him gifts and talents whereby he may use the calling well; So that that's the first answer unto it.

Secondly, in callings men must aim at the publick good, the good of the Church, the good of State, and not at gain; in the 2. *Neh.* 10. When *Sanballat the Hetonite*, and *Tobiah the Seruant, the Ammonite*, heard of it, it griev'd them exceedingly that there was come a man to seek the welfare of the Children of Israel. *Nehemiah* did not seek himself, but he sought the welfare of the children of Israel; the publick good, he had his calling, he was governour, and he did seek the welfare of the children of Israel: and in *Esth.* 10. 3. It's said of *Mordecai*. That he sought the wealth of his people, and speaking peace to all his seed. So every man should make that his main aim, to seek the publick good of Church or State; and as a Heathen said, our Countrey, our Parents, our Friends, do challenge part of our estates, or of our callings, or of what we get; we are not to be for our selves, but for the publick good: so in the 2 *Cor.* 12. 15. saith the Apostle there, *I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.* Paul did mind them, and not what they had, he would spend and be spent for them, he would sacrifice himself if there were occasion upon their faith, to confirm and strengthen them, to do them good, to build them up,

so far was he from seeking himself in his calling.

Thirdly, For a man to seek to be rich in his calling, and to make that his end, is against that great and glorious principle of the Gospel, self-denial. It's a great principle, and a glorious truth, self-denial: in the 16. *Matth.* saith our blessed Saviour, v. 24. If any man will come after me, let him deny himself, and take up his Cross and follow me, he must deny himself; now if I make gain, or profit my end in my calling, I dont deny my self, but I set up my self; and this is complained of by the Apostle, *Phil.* 2. 21. Every man seeks his own things, and no man seeks the things of Christ; every man is for himself, his own honour, profit and pleasure, and dont deny himself. Now self-denial is a great and glorious truth, that every man and woman should take notice of and put in practice, else he is none of the Disciples of the Lord Christ.

Fourthly, It is but a base and low end, and directly against Scripture, for a man to propound gain in his calling to be his end, *Prov.* 23. 4. *Labour not to be rich*, that must not be your end; most men do labour to be rich, and to be great in the world, but it should not be their end, Labour not to be rich; so that it's directly against the Scripture it self. *Joh.* 6. 27. *Labour not for the meat that perisheth, but labour for that which endures to everlasting life.* There should be a mans end, to labour for the meat that endureth to everlasting life, and not for the meat that perisheth.

Fifthly, Lastly, men should follow a calling whether they get any gain or no; they are to follow a calling, and that to glorifie God: God set

Adam in his calling, that he might glorifie him,
1 Cor. 10. 31. *Whether ye eat, or drink, or what-*
soever ye do, do all to the glory of God, This should
 be the end of men in their callings, do all to the
 glory of God. And in the **6. Eph. 5, 6, 7.** speak-
 ing of servants in their calling, *Servants, be obe-*
dient to them that are your Masters according to the
flesh, with fear and trembling, in singleness of your
heart as unto Christ. They must serve Christ, and
 glorifie Christ in their callings, be they never so
 mean; the lowest and meanest Servant in a fami-
 ly should serve Christ: *Not with Eye-service, as*
men-pleasers, but as the Servants of Christ, doing the
will of God from the heart, with good will doing service,
as to the Lord, and not to men. They should not be
 men-pleasers, they should not seek themselves,
 but serve the Lord, and seek to honour the Lord,
knowing that whatsoever good thing any man doth, the
same shall he receive of the Lord, whether he be bond
or free. They shall have a reward of the Lord if
 they be right in their callings, and dont make
 gain & profit to be their aim & end. And so much
 for that question, I shal now come to the uses of the
 point; that those that are in a state of grace, whether
 they be little children, or young men, or fathers,
 ought not to love the world, or the things of it.

Use. 1. This doth inform us of the corruption
 of our natures, which are very prone to love the
 world, and the things of the world; and there-
 fore God gives a flat prohibition, Love not the
 world nor the things of the world; intimating
 that men and women since the fall, are most prone
 to love the creature, for in their fall they were
 turned from God to the creature, to leave the cre-
 ator,

ador, and to run to the creature; and we are so turned to the creature; that we do Idolize the creatures, affect the creatures, dore upon the creature, and spend our time and strength about creatures, and forget God and the things of God. The water is not more prone to run downward, nor the fire to go upwards, then our hearts are to run out to creatures, this is common to all men, an universal sickness and disease in all men, and their hearts and natures are exceeding corrupt that are so prone to these things that are forbidden: It should humble us that we are so corrupt, and go the wrong way, and mind poor perishing vain things, and neglect God himself, who only can say, *I am that I am*, I am Substance, and Being, I am excellency, I am worthy of love, and yet I am not beloved.

2. If those in a state of grace should not love the world, nor the things of the world, then I infer from hence, that the number of such is very few, there are very few that are truly in the state of grace, very few little children, very few young men, very few fathers, that love not the world; the love of the world is so common, that it proclaims to the world they have no grace, or but seeming grace, not saving grace. *All men seek their own*, saith Paul, & no man the things of Christ; 'twas so in the Apostles dayes, they loved the world & the things of the world, the honours of the world, and the preferments of the world, and places of power, and riches, and pleasures, and things of that nature, which were surable to the flesh and the old man, they loved these, and Christ was not regarded: so in the Revelations, *All the world won-*

dyed after the Beast. 'Tis rare to find a man estranged from the world, to live above the world, *Our conversation, saith Paul, is in Heaven;* where is a man now whose conversation is in Heaven: τὸ πολίτευμα our Common-wealth is in heaven; we are Citizens of heaven, our affections are in heaven, our trading is in heaven; 'tis very rare to find such a man.

Thirdly, If such should not love the world, then those who are gracious & godly should be content with a little of the world; a little of the world should serve their turns, a little will suffice nature, and less will suffice grace, a little will carry us to our Journeys end, and 'tis not wisdom to load our selves with thick clay when we have a Journey to go, a Race to run. The Apostle saith in the 13. Heb. 5. *Let your conversation be without covetousness, and be content with such things as ye have;* You are Christians, you are in a Church state, you are Young men, you are Children, you are Fathers, be content with such things as ye have, and be not covetous after the world, and the things of the world; and in the 1 Tim. 6. 7. *We brought nothing into this world, and it is certain we can carry nothing out, and having food and rayment, let us be therewith content.* A gracious heart should consider, I brought nothing into the world, I shall carry nothing out; if I have Food and Rayment, and things convenient for me while I am in the world, what should I trouble my self any further, to moyl, and labour, and keep a-do for I know not what? *We brought nothing into the world, and 'tis certain, men doe think it certain that they shall carry nothing out of the world; but 'tis certain, you may*

may build upon it, that you shall carry nothing out of the world: Well, let us be content then with a little of the world.

Fourthly, This serves for reproof, to reprove most men and women, Professors, Christians, those that are look'd upon as Godly, and in the state of grace; 'tis a reproof unto them, that they love the world, and the things of the world; I might bitterly, and sharply reprove men and women, and professors upon this account.

But I know what will be said presently, we dont love the world, we do but use the world.

I should be glad it would prove so, let us come to the test then and try it out, whether we do love the world, yea, or no; and I shall desire you to put some questions to your own hearts, to deal impartially with them; for you see what is said, Love not the world, nor the things of it.

Q^u. First, put this question unto your souls, am I not more careful, and take greater pains, and am at greater costs for the things of the world then I am for my soul, and the things of my soul; then I am for heaven, and the things of heaven, spiritual things; how careful are men and women? and what costs and pains will they be at for houses & Land; & Purchases; & good Bargains? what a deal of pains do men take about these things, if there be a crack in a title of Land, or of a House, what pains will they take to cleer up things, to get things made sure? If there be a storm at Sea, that Ships be in danger, what insuring is there? Men will take pains, and be at cost to insure the same; but now as for their souls and eternal conditions, what little pains do men take? and what little

cost will they be at that way? whereas the Scripture saith, *Phil. 2. 12. Work out your own Salvation with fear and trembling*; you are in a storm, and your salvations are in danger, you may lose your souls; work out your salvations with fear and trembling: Work them out of the dark, work them out of the doubts, and fears, and all disputes, work them out against all objections, and get things cleer'd up, work out your salvations with fear and trembling; 'tis a hard work, a difficult work to accomplish and bring about, and there need be great pains taken about it, *2 Pet. 1. 10. Give diligence to make your calling and election sure, there must be diligence*; give diligence to it, saith he, it calls for it, it is not easily done, 'tis not saying, A Lord have mercy upon me will save a man, or assure a man; No, there must be praying, and struggling, and crying, and wrestling with God, searching of Scriptures, and applying of truths home to a mans own heart; and *v. 5. Giving all diligence, add to your faith virtue, &c.* men and women should be diligent, and very diligent, and all their diligence should run out that way, to get grace, and to make their callings and elections sure: Now we give all diligence in other things, and little pains is taken about the soul; what doth this argue then, but that I love the world, and the things of the world, my love is greatest that way?

Qu. Secondly, Put this question to your own hearts, doth not the world and the things of it jossel aside, and out of place the things that are of God? Do not the things of the world take the wall of the things of God, and jossel them aside?

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In the 14. *Luke*, when they were called to the great feast, they all made their excuses; saith one, I have bought a yoke of Oxen, and I must go try them; I have bought a Farm, and I must go see that; I have married a Wife, and I cannot come; they could not come to hear Christ, nor partake of the great things that Christ tendered unto them in the Gospel; they jossel'd out these things: So the things of the world, do jossel out prayer, the reading of the world, instructing of their family meditating, and the examining of their hearts, &c. and if they do not jossel them out, yet they do curtail them, and they are shortened, and lessened; do you in the first place seek the Kingdom of God, and the righteousness thereof; No, the things of the world it's to be fear'd do jossel out the things of the Kingdom of heaven, the things of God, and of the Soul, and this is an argument that we love the world, when better things, and things of greater weight and concernment are set aside for petty and mean things in comparison; some slight business do make a man neglect holy duties, or posit them over in a formal way, whereas David who was a man after Gods own heart, a gracious man, in the 119. *Psal.* saith, *I thought on my wayes, and turned my feet unto thy Testimonies;* I considered my wayes, the world was drawing me another way, but I considered my wayes, and turned my feet unto thy Testimonies. *I made hast and delayed not, to keep thy Commandments, and* v. 62. *At midnight I will rise to give thanks unto thee: because of thy righteous Judgments; I will rise at mid-night, I will break my sleep, I will do it in secret, when no eye sees me, none privy to it*

but God. We hardly will awake to give thanks to God for choice *mercies*, much less for righteous *Judgments*; it's one argument we love the world when spiritual things and duties are thrust aside, upon the account of the things of the world.

Qⁿ. Thirdly, Put this question to your souls, soul, art thou content with a little? art thou content with a little grace, with a little knowledge of God, with a little communion with God, with a little heavenly-mindedness? but art thou not eager upon the things of the world, and never content and satisfied with the world, and the things thereof? Soul wouldst thou not have more and more, and more, and more still of the things of the world, more this week, and more next year, and daily more and more of the world? Is it not with your souls as with the Horse-leech in the *Prov.* that cries *give, give*? Soul if it be so, thou dost love the world; men and women deceive themselves, and think they dont love the world, when as still they are greedy of the world, and covetous after the things of the world. In the *S. Amos 5.* *When will the new Moon be gone, that we may sell Corn? and the Sabbath, that we may set forth wheat? When will these spiritual duties be over, that we may mind the world, and follow the world, and get the world? In the 1. Prov. 19. So is every one that is greedy of gain.* Men are greedy of gain, men look upon those that are rich in the world, and they labour to be like them, and to overtake them, to be as great, and high; and honourable as they; to have as great Purchases as they have; to have as great Revennues and In-comes as they have; but they look not at those

those that are rich in grace, those that are very spiritual, and heavenly, and Godly, and walk close with God, and say, I would I were like to them, and so labour to get more grace, and to walk with God, as *Enoch* did for three hundred years together; now when it is thus, it's an argument men love the world: Ask your own hearts therefore whether it be so or no with you, that you are desirous of more and more of the world, but are not desirous after more and more of heaven, and of God, and covetous after the best things.

Fourthly, Ask your hearts what they do find most sweet and content in; is it not in the world, and the things of the world? how sweet and pleasing are they unto our natures? but for the things of heaven, what are they? what are the things of heaven unto you? they are like the white of an Egg, they are unsavory things to men and women, or very little savour in them: *There be many that say, who will shew us any good? who will shew us a good bargain? who will shew us a good purchase? who will shew us any good? But Lord (saith David) do thou lift up the light of thy countenance upon me: There was good in that, that was sweet unto him, the light of Gods countenance, Psal. 34. 8. Taste and see, that the Lord is good; the Lord is good, and the Lord is sweet to my soul, and he would have others taste how good the Lord is: to have the favour of God, communion with God, peace with God, joy in the Holy Ghost, oh, these have a sweet taste and relish to a gracious heart and soul! Others say, who will shew us any good, Corn, and Wine, and Oyl, Pleasures, and Profits, and the like? these are*
pleasing

pleasing to them, and as for spiritual and heavenly things they are notions, and shaddows, and they make small account of them: but a gracious soule finds it as in the 19. *Psal.* *The Statutes of the Lord are right,* saith David, *Rejoycing the heart;* his Crown and Kingdom did not so rejoyce his heart as God's Statutes did, and v. 10. *More are they to be desired than Gold, yea, than much fine Gold; sweeter also than Honey, and the Honey-comb.* Give me Gold (say some) Gold, Gold; but saith David, the Statutes of God they are more desirable than fine Gold, the choicest Gold, they are sweeter than Honey, and the Honey-comb. Honey is sweet, but the Honey-comb, the Honey that runs out of it self out of the Honey-comb, that's sweetest of all; now saith he, they are sweeter than Honey, and the Honey-comb. Now what sweetness do your souls find in these things? In the 3. *Mal.* 14. *What profit is it (say they) that we have walked mournfully before the Lord of Hosts; we find no profit in this serving of God, and in being, much in prayer, and reading, and meditation, and holy conference, in hearing, and worshipping of God. We find no profit in it, what profit is it? To such men, Gain is Godliness; but to a gracious heart, any thing of God is sweet, and great gain.*

Qu. Fifthly, put this question to your hearts, heart, dost thou not use questionable, and unlawful means to get the world, and neglect lawful means, and unquestionable means that would get heaven, and get spiritual things? Many do use things questionable, and means questionable, and unlawful too, to get the world; you have it
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in the 1 *Thess.* 4. 6. *That no man go beyond, and defraud his Brother in any matter, because that the Lord is the avenger of all such;* dont men go beyond others, and defraud others to get the world, oppress, or over-reach them as the word signifies, they have a deep insight into things, and they will over-reach a man that's simple, and labour to wring from them, and draw from them, that so they may encrease their estates; these love the world: so in the 8. *Anas.* 5. saith he, *They do falsifie the ballances by deceit;* when men do falsifie the ballances, have false weights, false wayes, false lights, it's an argument they love the world, and the things of the world, that will hazzard their souls to get the world, and grate upon their own Consciences; for if ever their Consciences be awakened, they will speak, and accuse, and condemn for such practices. This is a manifest argument of loving the world; if we can use questionable means, and unlawful means, and then neglect the means that are unquestionable, and very lawful: God hath appointed means to get Grace, Prayer, Meditating, hearing the Word, & searching the Scriptures; these are means that are unquestionable, and will bring in gain, whereas the other are questionable, and unlawful means.

Qu. Sixthly, put this question to your souls; Soul, dost thou not affect notions, and learning, and wisdom of words, and parts, and gifts, and things of this nature? All these things are of the world, and how are mens fancies tickled with these, and affected and taken with these? Humane Learning, Fathers, and Latine, Greek, Hebrew, and Authors, how it pleases some men,
which

which shews they are but carnal, natural, and worldly; as *Paul* saith, *1 Cor. 2. 4. My Speech, and my Preaching, was not with the enticing words of mans wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of Men, but in the power of God.* The faith of such men stands in the wisdom of men; he is a brave Orator, he is a Learned man, and he hath singular notions and expressions, and these things please them, and so they have a faith that stands in the wisdom of men; but now as for the simplicity of the Gospel; and plain wholsom truths, these are hardly welcome to them. Now that which is of *God* is plain, and spiritual; and the more spiritual any truth is, the more welcome to a gracious heart; but the more spiritual it is, the less acceptable to that man whose heart loves the world, because it strikes at his carnalness, and his corruptions: So that ask your hearts that question.

Q. Seventhly, Lastly, put this question to your hearts, whether thou art not more griev'd and troubled for the loss of outward things, worldly things, then thou art for the loss of spiritual things, or the removal of spiritual things; many mourn bitterly for Relations, Husband taken away, a Wife taken away, Children taken away, Estate taken away; how they mourn, and weep, and hang down their heads, and forsake their dyet, and take to their Chambers, and Beds, and will not be comforted many times: But if a Godly Minister be taken away, Ordinances taken away, Sabbath taken away, Meetings taken away, these things dont much trouble them: Now
it's

it's an argument that we love the world when we can be affected so, with the loss of these things that we know we must part with, and the loss of other things concerning our souls, and which we should mind above all things in the world, the Word of God, and his Sabbath, and Ordinances, and Worship, and the like; these little trouble us: Well, by these things you may know whether you love the world, yea, or no; and if it be so, you are worthy of great blame for loving of the world.

In the next place, it shall be a use of exhortation, to exhort you not to love the world, nor the things of the world, the pomp of the world, the pleasures of the world, the profits, preferments, and honours of the world, and the things that are in it, Love them nor.

I shall do two things here;

First, Give you several grounds or arguments to enforce the exhortation. Secondly, Some directions how to take off our hearts from loving the world.

First, We should not love the world, because it is a sin to love the world; whatever is forbidden us is a sin; and will you live in sin? is sin a small matter? sin is the transgression of a Law; you will say, well, here's the Law, *Love not the world*. If you love the world, you transgress this Law; therefore don't live in the transgression of this Law. It's an ill thing to live in sin, *Ezek. 18. 4. The soul that sins shall dye*, be it what soul it will; the souls of the highest, or lowest, learned or ignorant, rich or poor, if they live in sin they shall dye; it's a dangerous thing to live in

in sin, a pleasing sin, a profitable sin, an honourable sin, if you love the world you live in sin, and we should as in the 12. *Rom. 9.* abhor that which is evil, and love that which is good; sin is evil, the least sin is evil, sinful thoughts, sinful lusts are evil, if unconsented to it's evil, much more if consented to, and lived in, and practised; it will bring forth death, death eternal, for the wages of sin is death; that's the first reason.

Secondly, We should not love the world, because it is the command of the great God, the great, and blessed, and glorious God, he commands us to not to love the world, *Love not the world*, saith he, *nor the things that are in it*, shall not the command of the great God obtain upon us, and prevail with us? *In the word of a King there is power*, here's the word of the greatest King of all Kings, the great God of Heaven and Earth, *Love not the world*, saith God; saith *Peter*, Lord, we have been toyling all the night and caught nothing, nevertheless at thy command I will throw out the Net: So the command of God, we should hearken to it; at thy command Lord, I will not love the world, nor the things of the world. In the 35. *Jer. 6.* There are the *Rechabites*, their Father commanded them to drink no Wine, to plant no Vineyards, to build no Houses, and one comes to them and sets Wine before them, and fills Cups, and saith unto them, drink Wine; say they, *v. 6.* we will drink no Wine, for *Jonadab* the Son of *Rechab* our Father commanded us, saying, ye shall drink no Wine, neither ye, nor your sons for ever, neither shall ye build House, nor sow Seed, nor plant Vineyard; now see in
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the 14. v. what the Lord saith, *The words of Jonadab the Son of Rechab, that he commanded his Sons, not to drink Wine, are performed.* Here's dutifull Sons, observe the command of their Father, they will drink no Wine, build no House, sow no Seed; They are performed, for unto this day, they drink none, but obey their Fathers Commandment: *Notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkned not unto me, saith God;* what a reproach is this to me saith God, that the command of a man is observed, and obeyed; and the command of me the great God, that have your lives and all in my hand is not observed, not regarded; well, the great God, he saith unto us, *Love not the world.* Therefore let his commands be of force and authority with us, to knock our hearts off from the love of the world.

Thirdly, Love not the world nor the things of it, because it is the portion of the wicked, of ungodly men, *Psal. 17. 14. From men which are thy hand, O Lord, from men of the world, which have their portion in this life,* There are men of the world, Inhabitants of the world, they are of the world, of worldly principles, of worldly affections, and of worldly practices and conversations, they have their portion in this life, saith he, the things of this world are their portion: would you have your portion here? have your portion in these things, it's a poor portion, a perishing portion, an unsatisfying portion, the worst portion of all. In the 21. *Job. 7, 8, 9. Wherefore do the wicked live? saith Job; Lord, wherefore doth the wicked live? wicked men are not worthy to live in the world; wherefore do* the

the wicked live, become old, you are mighty in power. To live, and live long, and be mighty in power, and place, and honour, and estates; they are mighty in power, Their seed is established in their sight with them; and their off-spring before their eyes. They have their seed, and posterity, and are established: Their houses are safe from fear, neither is the rod of God upon them; Their Bull gendreth and faileth not, their Cow calveth, and casteth not her Calf; they send forth their little ones like a Flock, and their Children dance. They take the Timbrel and Harp, and Rejoyce at the sound of the Organ: They spend their dayes in wealth, and in a moment go down to the Grave. Here are wicked men now; you see it's their portion to have the world, to have the musick, and mirth, and all things according to their hearts desires; it's their portion, and who would have such a portion? It was the trouble of Jer. 12. 1. Wherefore doth the wicked prosper? wherefore are all they happy that deal very treacherously? wicked men prosper in the world; though they deal treacherously, yet they prosper; and saith he, Thou hast planted them, yea, they have taken root: They grow, yea, they bring forth fruit; Thou art near in their mouth, and far from their Reins. The world is the portion of wicked men, therefore we should not love it. Alexander, a Heathen, he had all the world, he had it for his portion. So Julius Caesar, he had the Roman Empire for his portion. Abashuerus had 127 Provinces for his portion. The world is meat for Dogs, as the Apostle calls it σκυβαλα: 'Tis a portion fit for Dogs, and 'tis not Childrens meat; therefore we should not love the world, it is the portion of the wicked.

Fourthly,

Fourthly, We should not love the world, because if we do, we shall meet with great disappointments, much trouble, and little good in it: Great afflictions we shall have in the world, *Job. 16. last. In the world ye shall have tribulation,* saith Christ; ye shall have tribulations, Thorny cares, piercing cares and sorrows, in the world ye shall meet with those, and from day to day, & year to year, you shall have trouble, *Eccles. 1. 1, Vanity of vanities, all is vanity and vexation of Spirit;* you meet with nothing but vanity and vexation of spirit; there is a great deal of vexation in the best condition the world affords unto any man: and in the 5. *Eccles.* from the 11. v. to the 16. *When Goods increase, they are increased that eat them:* There will be many mouths if you have much wealth, to consume the same. *And what good is there to the owners thereof, saving the beholding of them with their eyes?* what good have you, others eat them as well as you? you behold them, others behold them as well as you; all the difference is, these are mine; No, they are not yours; they are the worlds goods, not yours; yours for your use: well, *The sleep of a labouring man is sweet, whether he eateth little or much:* A poor man that labours hard, his sleep is sweet unto him; but the abundance of the rich will not suffer him to sleep; is not this an evil? further, *There is a sore evil which I have seen under the Sun, namely, Riches kept from the owners thereof to their hurt.* They get riches, and treasure up riches, and keep them unto their hurt; how to their hurt? why they are hurt with their fears, hurt with their cares, and they are hurt with abusing of them, and they keep them to their hurt;

others get them from them, sometimes the fire, sometimes Thieves, sometimes Oppressors come and take them away. They are kept to their hurt, and men lye in wait to make a prey of them and theirs: *But saith he, those riches perish by evil travel: some miscarriage of a man makes him lose his estate; a word, or an act sometimes makes him lose his estate: And he begetteth a Son, and there is nothing in his hand, there is nothing in his hand to do any good, to improve this that's left unto him. As he came forth of his Mothers womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand: He shall carry away nothing of all he takes such a deal of pains and trouble about; and this also is a sore evil, that in all points as he came, so shall he go; This is a sore evil, and yet men do encrease this evil to themselves daily; so that men will meet with disappointments, and meet with trouble and vexation, if they love the world, and things of the world; therefore we should not love it.*

Fifthly, (To beat us off from the love of the world) the love of the world hath been the ruine of Millions; hardly any man perishes but it is upon the account of the world, and the things of the world, *Phil. 3. 19. Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things; when men do minde earthly things, and love the world, and the things of it, their end is destruction, their God is their belly, their glory is in their shame; they are rich, and they must go so and so; they must have their pleasures, and they must exceed; they glory in their shame, in Drunkenness, in Whoredom,*

dom, in Oppression ; they glory in their shame ; they mind earthly things, their end is destruction ; honours, pleasure, profit, power, do poison the souls of men, and are the ruine of them, 1 Tim. 6. 9. *They that will be rich, fall into Temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition ;* men love the world and the things of it, and they will be rich, and so fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition : Ill gotten goods, that drown a man in destruction and perdition ; and the Lord Christ tells you, *It is easier for a Camel or a Cagle, to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* It's a hard thing for a man to be rich and to be good, to be rich and to be sav'd : One at Sea having made a great voyage, and coming near home, the Ship leak'd and was ready to sink, he fills his Pockets and Bosome with choice things, Silver, Gold, and Jewels, and going out of it to the Boat, through weight of the thick clay he had laded himself with, let go his hold and dropt into the Sea, and was seen no more : So many, through the fulness & weight of their riches, miss the Boat should carry them to Heaven, & are sunk down into a Sea of misery, if not into eternal misery. And another I have read of, giving away his estate, one ask'd him why he did so ? that I may go the more easily up *Jacob's Ladder*, saith he. The ruine of most men and women, is the world, and the love of the world, something or other in it they affect and dote upon, that ruins their souls to all eternity ; therefore we should take heed

of that which ruines so many, and not affect the same.

Sixthly, If we love the world, God will im-bitter it unto us one way or other; *Jonas* affects his Gourd, and was much taken with his Gourd; God sends a worm in the night, and that gnaws the root of it, and the Gourd withers away, and *Jonas* was perplexed and angry with God for taking away his Gourd: *Jacob*, he loves *Joseph*, and he loves *Benjamin*, and being taken from him, the old man he thought that with sorrow he should go down to his grave; God did im-bitter those things unto him his heart was upon. Many men love pleasures, and credit, and honour, and God whips them sooner or later, for the love of those things some cross or other will befall them. Many love their Children, and God takes them away and then they are in bitterness, and mourn as for an only Son. Many they have beauty, and God sends the Small Pox and takes away their beauty, and im-bitters them: Children which their Parents have made Idols of, how untoward have they proved? usually they prove matter of sorrow and shame unto them, and increase and multiply their fears and cares, and tears; they are multiplied, because they did dote upon them, and loved them inordinately. 'Tis so usually with the things of this world, if we love them, God will cross us in them; the way to enjoy any mercy is to love it but a little, or to love it in order to God.

Seventhly, We should not love the world, because we cannot enjoy the world long, we cannot have the things of it long; it may be they will leave us, however we must leave them, and the stronger

stronger affections we have to any thing, the more bitter will the affliction be when we leave it, strong affections bring great afflictions unto men and women; in the 12. *Luke 20.* see how short a mans time is, the fool there in the Gospel had got a great estate, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry; but God said unto him, Thou fool, *This night* thy soul shall be required of thee, then whose shall those things be which thou hast provided? we have many such fools in the world, that lay up much here, and think they shall live long, and be at ease, as many use to say, well, when I have gotten such an estate, then I will give over the Sea, and live at ease; but before that comes, Thou fool, *This night*; thou art taken away from it in the midst of thy pursuit of it, so that we cannot long enjoy the things of this world; and therefore seeing *the time is short*, as the Apostle saith, use the world as not abusing it: use the world you may, but dont love it, for then you abuse it; use the world for your necessity, to further your journey to Heaven, to further your accounts before God, but dont abuse it, dont love it; The time is short.

Eighthly, To take our hearts off from the world, consider, that those are truly Godly, they are for God, and not for the world, *Psal. 4. 3.* *Know that the Lord hath set apart him that is Godly for himself.* God hath set a Godly man apart from the world, and set him for himself; now if thou beest set apart for God, wilt thou give thy self to the world? Be for him who hath set thee apart for himself: A maid when she is set a part by friends for such

a man, she will be for him, and not for another; so when God hath set you apart from the world, your hearts will be for God, and not for the world, and it's an argument that a man is a Godly man when he is set apart: God calls them out of the world, and chooeses them for himself, and he will have them to be imployed in his way, and his work, and not for the world. A Godly man is above the world, and better than the world; and what, should he loose himself in the world, and mire himself with the world, *Heb. 11.* of whom the world was not worthy, the world did not think them worthy to live in it, and the world was not worthy of them; so precious is a Godly man: the soul is a precious thing, and more precious than all the world, but when there's precious grace in the soul, it's far beyond the worth of worlds, a thousand worlds are not worthy one gracious soul; therefore be not for the world, but for God, for whom thou art set apart.

Ninthly, We should not love the world, because such as do love the world, they dont love the Lord Jesus Christ, *Phil. 3. 18, 19.* *Many walk* saith he, *of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ:* Mark, they are not friends to Christ nor to his Cross; they are enemies to the Cross of Christ; and who be they? he tells you in the 19 v. *who mind earthly things.* Men that mind earthly things, the things of this world, are enemies to the Cross of Christ; and *James 4. 4.* saith the Apostle, *Ye Adulterers, and Adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world,*

world, is the enemy of God. To be an enemy of God, and an enemy to Christ, is a sad thing, not to love the Lord Jesus Christ, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha :* Let him be accursed till I come, saith the Lord Jesus, I will come e're long again to see who loves me, and who loves me not; now if any man dont love me, let him be accursed till I come and send him to hell, and give him his portion there: well then, this should prevail with us not to love the world; for we cannot love Christ if we love the world, no man can serve two Masters, we cannot love God and Mammon.

Tenthly, Lastly, we should not love the world, tis not the end of our creation, nor the end of our redemption, but crosses the end of both: why was man created? man was created for God, and for communion with God; he was made after Gods own Image, in knowledge, and righteousness, and holiness, that so he might be a meet companion (if I may so speak) for God to converse with, and to have familiarity with. Now if we love the world, what Communion have we with God? how do we answer the end of our creation? In Rev. 14. 4. he tells them that they are redeemed from the earth, and from among men, it crosses the end of our redemption. The end of our *Creation* is to have Communion with God, to serve God, and to walk with God; and the end of our *Redemption* is, that we should follow the Lamb, and being redeemed, serve in holiness and righteousness all the dayes of our lives. Now loving the world is cross to both these; if we love the world, we will follow the world; if we love

Christ, we will follow him : So that if you would not cross the end of your creation, nor the end of your redemption, dont love the world nor the things of the world. By this time I conceive you are convinced in your Judgments you should not love the world.

But here's the business, we would not love the world; but we find it such a hard thing that we know not how to get our hearts off from the world, and the things of the world : therefore what should we do in this case ?

First, If you would have your affections and hearts off from the world, look well to your Judgments, and dont highly esteem the world ; for the affections do follow the judgment, and the apprehensions. If men have strong apprehensions of things, they will have strong affections, and when men do highly esteem of things, then their hearts are carried out strongly after those things, and work violently towards them. Now then, have low thoughts of the world, judge of the world as the Scripture judges of it ; and how doth the Scripture judge of the world ? look into the *1. Gal. 4.* who hath delivered us from this present *evil world* : 'Tis an evil world, a world that is full of evils, full of sins, full of mischief, full of oppression, full of corruption, subject to bondage, subject to perishing, an evil world, full of evil plots, and designs, and devils : Thus the Scripture judges of it, do you judge of it so ? So in the *1 Joh. 5. 19.* *The whole world lyes in wickedness*, Judge you so of it, here's a world lyes in wickedness, *ἡ τὸν πονηρὸν* lyes in the devil, and he makes use of the world to deceive you, and undo you, and to draw you

to perdition. Should a man love Sodom, that lay in wickedness? the world is a Sodom that lyes in wickedness; Solomon tells you, *'Tis vanity, and vexation of Spirit;* and will you love vanity, and vexation of Spirit? and in the next verse to the Text, saith he, *All that is in the world, is the lust of the flesh, the lust of the eyes, and the pride of life; and these are not of the Father, but of the world:* All these strengthen our lusts, and the more our lusts are strengthened the more grace is hindered, and the worse we grow; but let not the painted bravery of the world deceive and cheat you; what is there in an estate, in power, &c. men have strange apprehensions of these things, but see what John saith, *The fashion of this world passeth away;* it's all a shew, a Scheme, there's no substance in it. That men have low thoughts of, that they never dote upon: If a woman have low thoughts of a man, she will never love him; the lower thoughts you have, the looser will your love be; what's this world, e're long it will be turned to ashes, and will you love ashes; Ephraim feeds upon ashes, and upon the wind, vain things, vain worship, and traditions, and inventions of men, and things of this nature; men and women feed upon ashes, poor low things: well, judge lowly of the world, and account not highly of the world, nor any thing in the world; for it's a world that lyes in wickedness, a world that is evil: The more you do ponder upon these things, the more will your hearts be taken off.

Secondly, If you would not love the world, take pains with your own hearts, & mortifie your lusts; mortifie the lusts that are in your hearts, 'tis our lusts make us love the world; 'tis from the wisdom

wisdom of the flesh that men do love the world, and the things of the world; in *Prov. 23. 4.* *Labour not to be Rich; why, cease from thine own wisdom:* saith he, 'tis thine own wisdom, 'tis but the wisdom of thy flesh, and of thy corrupt nature that thou wouldest be rich: Labour not to be rich, cease from thine own wisdom, and the wisdom of the flesh is enmity to God. *ἔχθρὰ τῆς σαρκὸς.* Now in the 13 v. *If ye live after the flesh ye shall dye; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.* Mortifie these lusts, our lusts are deceitful things, unruly things, they are craving things, and they have their pretences: Do but hearken to me in this one thing, and if you would but hearken to me now, I will trouble you no more; but if you do, they will come again and again, and never have done; therefore the best way for us is to mortifie our lusts, and if we would do so, we should not love the world. *From whence come wars and fightings among you, come they not hence, even of your lusts, that war in your members; ye lust, and have not, ye kill, and desire to have, and cannot obtain, ye fight and war, yet ye have not, because ye ask not; ye ask and receive not, because ye ask amiss; that you may consume it upon your lusts.* Your lusts will set a praying to have the world, to have honour, and power, and riches, and you have them not; but now, if our lusts were mortified, all these things would be at an end presently; but we seek to gratifie our lusts, and they undo us.

Thirdly, If we would not love the world, nor the things of the world, then let us look much at the other world, there is another world, *Heb. 2. 5.* *For unto the Angels hath he not put in subjection the world*

world to come. There is a world to come, and that world's a better world than this world, for in the 11 ch. 16 v. But now they desire a better countrey, that is an heavenly. Abraham, and Isaac, and the Prophets, they look'd at a better countrey; there's a better world above, better things above then are here in this world. And if so be we would look at that world, the glory of it, the riches of it, the pleasures of it, the company of it, the latitude of it, we should soon bid farewell to this world, and look upon it as a dream, a shadow, a picture, as nothing, 2 Cor. 4. last, *while we look not at things which are seen, but at things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.* There are things not seen, eternal things, eternal riches, the eternal God, the Lord Jesus, glorious Angels, the Saints at one, Rivers of pleasure at the right hand of God: look at these things, and then your hearts will be taken off of this world.

Fourthly, If we would get our hearts off from the world, which is a thing very necessary, then keep your hearts with all diligence; look as narrowly to thy heart as to thy eyes, to the meat thou eatest, to thy life; keep it with all diligence, look to your affections, and let them not rove and wander up and down in the world, and range here and there; look to your fear, many are afraid of poverty, and afraid they shall not have to live, and pay every man his own, and so are filled with fears that they shall want; but *Matth. 6. 26.* saith Christ, *Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what*

what ye shall put on, is not the life more than meat, and the body than rayment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them, are ye not much better than they; poor creatures dont fear, saith he, dont fear want, and poverty, and that ye shall not have meat, and drink, and cloaths; the fowls of the air are never afraid, they have no body to look after them: you feed your tame fowls indeed, but who provides for the wild-fowls? God provides for them: look well to your fear now, that makes men love the world, and scrape, and rave, that they might have meat, and drink, and clothes: So look well to your love, that you rake complacency in no creature whatsoever; but love the Lord, take complacency in God, and Christ: you know what Christ saith, Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, with *all* thy strength, &c. Now if God have *all*, what shall the creature have? But the creatures have *all*, and God hath little or nothing; here's a great failing, yet here's all put four times, with *all* thy soul, with *all* thy strength, &c. God should have *all*, and the creatures have little or none. So look well to your *desires*, men are desiring, O that I had this or that; but thou shalt not covet, saith God; be content with what thou hast: we should not covet any thing of the world, but follow our callings, and leave events to God; if God will cast it in, take it thankfully, and use it well to his glory.

Fifthly, If you would not love the world, get your wills subordinate to Gods will. God is infinitely wise, and infinitely good, he is the great Sovereign,

Soveraign, and his will is not to be disputed, Gods will must take place : now what is the will of God, labour not to be rich, cease from thine own wisdom, here's the will of God : now if our wills were subordinate to his will, there would be no loving of the world ; little or much of the world, it's all one to me, it's the will of God that I look after, and if God will give me any thing, or nothing, I am content therewith.

Sixthly, If you would have your hearts taken off from the love of the world, and the things of it; behold, and look upon the Lord Jesus Christ crucified, and glorified. Set Christ crucified often before your eyes, and look upon him by an eye of faith, *Gal. 6. 14. God forbid, saith Paul, that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world ;* I look upon Christ crucified, and I by an eye of faith can see Christ hanging there, and all the glory of the world stain'd there : Is all the world comparable to Christ? here's the King, the High-Priest, the Mediator, the great Prophet; here's the Heir of the world crucified, here's his blood running down, and he hath lay'd down his life for sinners, and to take off my heart from the world ; if you look but upon a dead man, it strikes a damp into you; what will the looking upon Christ do then? it will strike a damp in your hearts towards the world, if you look upon Jesus Christ crucified, *I am crucified to the world, saith Paul :* So look upon Christ glorified, and our hearts will be raised above the world. *Col. 3. If ye then be risen with Christ, seek those things which are above, where Christ sitteth*

siteth on the right hand of God. Set your affection on things above, not on things on the earth. Christ hath dyed, and is risen again, and gone to glory; if now you be risen out of the state of sin, translated out of the power of darkness into the Kingdom of his dear Son, you will have your hearts where Christ is: consider Christ, there's my *Head*, my *King*, my *Husband*, there's my *Redeemer*, there's he that is a thousand times better than the world; therefore I will not set my heart upon the things of the earth, but upon the things above: what a glorious thing it is to see the King in his glory? look much, and consider much of Christ crucified, and Christ glorified.

Seventhly, Lastly, if we would have our hearts taken off from the world, see you love God himself more, that blessed God more and more, and that will estrange your hearts from the creature, and from the world; for you will find all in the creature united in God, and infinitely more than in the world, than in the creature; if a man be in love with a Blackamore, it may be she hath a good feature, but she is black; bring a beautiful and lovely object now, and it will take him off from the black: the world is but a Blackamore, an evil thing, and it's full of corruption, having escaped the *corruption* that is in the world through lusts: the world is corrupted through lusts, and is full of loathsomeness; but look upon the beauties of God, and the excellencies of God are such as would ravish a mans soul, and draw it up unto him.

And to close all, mark in the Text, Love not the world, neither things that are in the world. If
any

any man love the world, *The love of the Father is not in him.* If you love the world, the love of the father is not in you, the father doth not love you (take it that way) if you love the world; or you may take it the other way, you dont love the father if you love the world. If you would therefore have an evidence that the father loves you, and you love the father, love not the world; but let your love be more and more to the father, and so you will have more and more evidence of his love, and that you dont love the world. Thus you see many Arguments to beat us off, and the remedies, and helps how to get us off from the love of the world; which the Lord make effectual.

FINIS.
